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forting yourselves from, and confirming yourselves in the hope of this happiness: all ye who are fled to Christ for refuge; suppose ye be under tribulation now, there is a time coming when ye will get out of it: and though a body of death trouble you, and wants, oppression, poverty, hunger, nakedness, &c. keep you at under; yet, when, ye come to heaven ye shall be troubled with none of these things: none are poor, but all are rich there; none are naked, but

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without intermission. The more spiritual, constant and immediate our service is: the more it is like heaven: thus we enter in God's rest, Heb iv. 10. when we cease from our own works and do his. 2. To be enjoying God's company, though not in that immediate way as in heaven, yet by faith in him, and by his spirit in us, and by the having our conversation lift up to him, Col. iii. 1, 2. This is the earnest and first fruits of glory, much nearness and communion with God maketh us like heaven: the likest thing to it in the world, is to dwell in his house with him. 3. To be in Christ's fellowship.

D I V I N E
M E D I T A T I O N S
A N D
C O N T E M P L A T I O N S,

I N
P R O S E A N D V E R S E,

On some of the most IMPORTANT and INTERESTING
DOCTRINES OF CHRISTIANITY.

I N F I V E P A R T S, viz.

Part I. Contains Meditations on
the Unity of God, a Trinity of
Persons in the Unity of Essence,
with the Necessity of a Saviour.

Part II. Consists of Meditations on
the Attributes, Perfections, Ex-
cellencies; &c. of God the FA-
THER.

Part III. Composed of Contempla-
tions on the Engagements, Quali-

fications, Performances, &c. of
God the SON.

Part IV. Is made up of Soliloquies
concerning the various Operati-
ons, Influences, Applications, &c.
of God the HOLY GHOST.

Part V. Consisting of a Soliloquy on
the Happiness of the Saints, Theo-
logical Questions propounded and
solved; with several Poems.

By J O H N H E N D E R S O N,

Late Shipmaster in Borrowstounness.

To which is prefixed,

An ACCOUNT of the AUTHOR, and the ACCURATE VIEW he
takes of himself both in the *Glass* of the *Law* and *Gospel*, with the
SOLEMN TRANSACTION that passed between God and him.

The righteous shall be had in everlasting remembrance, PsAL: cxii. 6.

G L A S G O W:

Printed for JAMES THOMSON, Merchant in Edinburgh, the Editor, and
sold by him at his Shop in Grass-market, and by J. TRAIB, W. GRAY,
and J. WOOD, Bookfellers in Edinburgh: and R. SMITH, jun. Book-
seller in the Salt-mercat, Glasgow.

M. D C C. L X I I I.

1874

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P R E F A C E.

AMIDST the vast variety of books emitted into the world, these of a religious nature certainly claim the most favourable reception from the public. This, however, is not always the fate of religious productions; the very reverse seems to have been too much the case of late years: and it is not difficult to ascertain the prevailing sentiments of the age, if we are attentive to their turn of mind in reading, and the esteem and relish they have for books of a certain composition. These of the Infidel and Libertine disposition, give themselves little trouble in perusing writings that are truly evangelical, let them be wrote with never such strength of argument, or fluency of expression: if they occasionally fall into their hand, they usually lay them aside, by saying, There is nothing entertaining to be found in them; and there is no end of such performances.—Indeed there is a vast impropriety in the allegation: for, as there is a reality in religion; so there is a certain pleasure, and a real satisfaction in the exercise of it: though *strangers intermeddle not with their joy*. And that there should be no end of such, is not surprising; for, when CHRIST is the theme, the inspired evangelist tells us, *The world itself could not contain the books that might be wrote of him*.

These *Meditations* of Mr. HENDERSON's, now first offered to the public, are wholly of this kind. The three adorable Persons of the ever blessed Trinity, are the subject matter of them: the being, attributes, and perfections of God the Father; the engagements, qualifications, and performances of God the Son; and the influences and operations of God the Holy Ghost, are the theme on which the *Meditations* are founded.—Though several meditations have been published of a religious nature; yet, there hath hardly been any, all circumstances considered, to parallel these now exhibited to the world. And, we imagine, there are several things should recommend them to the public.

The EXCELLENCY of the subjects themselves is sufficient to recommend them: they are of the most important and interesting nature. Of all subjects of meditation, these concerning religion are the best; and of all points in religion, those relative to the Persons of the adorable Trinity ought to get the preference: the excellency of the Deity justly merits our greatest attention and highest esteem. Of all knowledge, that of God, and the things of God, is most important; that of Christ, and him crucified, the most beneficial; that of the Spirit, and his influences, the most comforting. A speculative knowledge of the peculiar doctrines of Christianity is very commendable; but a practical acquaintance with them is more profitable:

fitable: a speculative knowledge of the principles of religion may be in the head, where there is no saving acquaintance of the power and efficacy of them upon the heart.—The reader, by a careful perusal of these *Meditations*, now offered to the public, will easily perceive, that the author hath made choice of the most interesting topics of meditation; that he meditated on what he believed and loved; and wrote what he knew and experienced. And who knows but the reader, by a diligent use of them, may attain more fellowship with the Father, in his love; with Christ, in his grace; and the Spirit, in his influences, than before; and really come to more saving acquaintance with *these things which make wise unto salvation*? For obtaining which valuable purposes, these *Meditations* seem well adapted.

Not only the excellency of the subjects, but the AGREEABLE MANNER in which they are handled, will, no doubt, make them acceptable to the reader. They are not wrote in a loose and overly manner, nor an incoherent narration of matters; they are wrote by-way of *serious Meditation* and *divine Soliloquy*. As they are upon the most essential points of Christianity; so they are wrote in the most devout strain, handled in a regular and methodical manner, and with considerable perspicuity; and all along the subject brought home close to his own soul. As the author had a clear head for, and a great delight in religious topics; so the situation of life he was in for a long time, being master of a trading vessel, gave him opportunity for venting the sentiments of his great mind, he having employed any leisure time he had, when at sea, or lying in harbour, to write many of them; and these meditations, now emitted to the public, exhibit an excellent specimen of him. They were primarily intended to divert him from roving upon vanity, and to form in his own mind just notions of the supreme Being, true sentiments of himself, a becoming regard for divine things, and a just relish for that *religion which is pure and undefiled*. And, indeed, they seem well calculated to excite the heart to the practice of true religion and sincere piety, especially that which is most secret and retired; and appear well adapted to warm and enliven the affections in the exercise of serious and fervent devotion.

The subjects are not only wisely chosen, but consist of a BEAUTIFUL VARIETY, being above an hundred in number, and happily and agreeably executed: executed in such a manner, as they may, by the blessing of God, induce strangers to God to fall in love with religion; excite, enable, and assist young Christians to hold on their way; and even strengthen and confirm those of longer standing in Christianity. A treatise of such a nature as this, so pregnant with heavenly matter, framed to inform the mind in so

many

many of the most sublime and essential doctrines of God, cannot fail to meet with proper encouragement, and a favourable reception from all the true friends to the *doctrine, which is according to godliness*; and lovers of that *knowledge, which maketh wise unto salvation*.

These Meditations being the composition of what we call a LAYMAN, will, no doubt, have a tendency rather to recommend them, than influence any to disrelish them. Many in writing upon particular topics, are often excited thereto, either for applause or profit; neither of which motives can be attributed to our Author. They rather appear to be the genuine dictates of the divine Spirit, co-operating upon a heart truly affected to the essential doctrines of Christianity. And this is not always the case, even with authors who write upon divine subjects; for, many times a learned and judicious head is a companion to a very unhallowed heart.

The well-known CHARACTER and *pious disposition* of the Author, ought, and will, no doubt, recommend and make them a welcome present to those who had the pleasure of a personal acquaintance with him; and even raise their expectations to a considerable pitch. Persons who have distinguished themselves in the learned world, by their productions, are generally highly esteemed; and any thing published by them, generally admired: the reputation of authors tends very much to promote the speedy circulation of their performances. Mr. HENDERSON is not as yet known in the world as an Author, (his modesty not permitting him to publish any thing in his life-time,) though well known by many as a good man, and a singular Christian, which is a more distinguished character. Had it been his happiness to have been favoured with a liberal education, as was really intended, it is more than probable he would have made a very flourishing appearance, and obtained a place amongst the first rank of the Literati; for, it is acknowledged, he possessed many natural endowments; he had a clear head, a fine fancy, a solid judgment, and a rich invention.

But probably it may be expected, by the curious and inquisitive, for the sake of those who were unacquainted with him, that we should give a short sketch of what was eminent in him. Why, from the happy period, in which it pleased God, in his infinite mercy, to work a supernatural change upon his soul, and *reveal his Son in him*, he distinguished himself by being possessed of many of the graces of the Spirit; as faith, love, humility, meekness, &c.; many social virtues; as sobriety, prudence, temperance, justice, equity, &c.; and gave uncontested evidences of his being the sincere Christian and genuine disciple of the blessed Jesus, by his tender and circumspect walk, pious and evangelical conversation, re-

gular and commendable deportment; for, indeed, he possessed a heart truly and deeply exercised to godliness.—As he looked upon himself to be a striking instance of the freedom and sovereignty of the grace of God; so, he ever afterwards had a peculiar regard for the doctrines of grace, and of free justification, through the imputed righteousness of Christ: and accordingly, through all his *Meditations*, and other *writings*, passed high encomiums thereupon, and looked upon himself as infinitely indebted thereto.

From the time he commenced Christian, there were several things that he excelled in. As he was a debtor to free grace; so he had an uncommon esteem for the *Lord Jesus Christ*, through which this grace vented to him; and ever after spoke of him with the greatest awe, reverence, and affection; and composed an incredible number of poems upon the name JESUS CHRIST: and when he obtained any remarkable deliverance, either from danger or trouble, expressed his gratitude to God; and, in composing some verses on that Name, that it might remain as a future memorial of the affair.—As he had an uncommon esteem for the *name of Jesus*; so he put a singular value upon the SACRED VOLUME, which contains the miraculous sayings and blessed doctrines of the everlasting gospel. The *Bible* was to him the most valuable of all books: he made it his constant companion; seemed to be well acquainted with its precepts; and could, upon all proper occasions, quote apposite passages of it, to the point in hand, with great facility. And when he intended at any time to make a present to a dear friend, he thought he never could make such a suitable one as a copy thereof, with suitable directions how to peruse it.—As he had a peculiar regard for the *name of Jesus*, and *the word of God*; so he had vast regard for the LORD'S DAY, both as it was a commemoration of the work of redemption as finished, with respect to purchase, and as it was particularly refreshing to himself; and therefore endeavoured to sanctify it aright, by being suitably exercised thereon, and performing the incumbent duties thereof. The manner of his observing the Sabbath, in private and secret, is pretty singular: his ordinary method was, to convocate his family *four* times, to praise God, read a portion of his word, and call upon his Name in prayer; once in the morning, than betwixt sermons, soon after them, and again at night: besides this, he used to retire to his closet, at least *seven* times, to worship God in secret. And that he might be the more capacitated to perform these duties with vivacity of spirit, he eat none from morning till night, till his natural strength of body began to fail; and even then he did it but sparingly. It is supposed it was on this day the Lord first manifested himself savingly to him: however this be, it is certain he got,

on that day, several very singular and remarkable manifestations of his love and mercy : and he composed several poems on the *Lord's Day*.—He had also a great love to the instituted ORDINANCES of God; and that both public and private. The *word preached*, especially when the sublime doctrines of Christianity were held forth in their genuine simplicity and purity, were of a sweet-smelling savour to him : so amiable were the tabernacles of God unto him, that he could not be restrained from attending upon them even when natural weakness and bodily indisposition, seemed to be a necessary call to him to do it : and the very Sabbath before his death, seemed more chearful than ordinary, performed family worship with liveliness, and went twice to church, though he only survived two days thereafter. *Praying* and *praising* were acts of devotion he had a singular delight in; and enjoyed much of the Lord's presence when engaged therein. He had an unspeakable satisfaction in commemorating the *death* and *sufferings* of the Lord Jesus; because therein was exhibited a lively emblem of the love of God, in giving Christ to be a Saviour for sinners; and the love of Christ, in giving himself to be an offering and a sacrifice to God of a sweet-smelling savour in the room of sinners; and as signal pledges of that love were frequently let out to his own soul on these occasions, and he refreshed as with marrow and fatness.

He was of such a pious turn of mind, that, on all proper occasions in company, he used to introduce conversation upon some religious subject; and seemed to be never more in his element than when so engaged. And even in the transacting of business, with such persons as he knew relished it, had his letters written in a pious strain, and some judicious reflections in them : and wrote many to his relatives and intimates upon religious matters; tendering the most wholesome advices to them in their extremity, and sympathizing with them, in their distresses, in the warmest and most affectionate manner.—Few persons were more given to spiritual mindedness than he, or knew better how to *redeem the time*, and to be *diligent in business, fervent in spirit, serving the Lord*.

He was descended from respectable progenitors, being himself the immediate son of RICHARD HENDERSON, merchant and factor in Borrowstounness; but, which is still more honourable, some of them very remarkable for their piety, particularly his mother, CHRISTIAN WALDY. As she did all in her power to train him up in the paths of religion and virtue, so he was at vast pains to have his own offspring rightly instructed in the principles of Christianity. And, though a most indulgent parent; yet never ceased, through fondness, to correct vice, when it took place; and reprove folly, when it appeared.

Although he was of a very benevolent and beneficent disposition

towards all his relatives, friends, and acquaintances, yet he had a peculiar complacency in the saints; they were to him the *excellent ones of the earth, in whom was all his delight*: where-ever he found them he esteemed them; if they were amongst his acquaintances, he admired them; if amongst his relatives, he carressed them, and his soul was knit to them like David's to Jonathan. He viewed them all as members of the same mystical body, joined to the same glorious Head, and destined to the same heavenly kingdom; and therefore lived with them as *heirs of the grace of life*.

He was singularly privileged with displays of the Lord's goodness to him the greatest part of his life; and was greatly favoured by him at his death. He had enjoyed so much of God in the body, that he wanted to be home, that he might possess him more fully. Though he could say with Paul, that *for him to live was Christ*; yet he knew, that *to die was gain*. He seemed to have some prefiges of his approaching dissolution; for, he told his Daughter, a few days before his death, *That he was CERTAIN that he was soon to die*. And, indeed, for about a fortnight before his death, he seemed to be wholly swallowed up in divine contemplation, and his mind intensely fixed upon spiritual objects. He bore his last short illness with great patience, Christian fortitude, and firm resolution. A little before his death, he imitated the old Patriarch Jacob, in blessing some of his friends and acquaintances, praying, *That Jacob's God, and Zion's King might bless them*: and when his dissolution drew nigh, like the blessed Redeemer, who, *when blessing his disciples, was parted from them*; so he joined hands with his relations, prayed for blessings upon them, and with the greatest composure and fullest assurance, with eyes lifted up to heaven, resigned his spirit to God who gave it.

In short, in whatever point of light we represent Mr. HENDERSON, there is something amiable about him. Were we to view him in his *domestic* capacity; we will find he was a loving and an affectionate husband, a tender and an indulgent parent: if we consider him in his *relative* capacity; he was a constant friend and an endearing relation: if we were to point him forth in his *social* qualities; we would see him a benevolent brother, and an agreeable companion.

But, it is not so much the *man* as his *writings* we are at present concerned with; in regard an *account of the Author* is wrote by the minister of the place where he resided; most of which is founded upon personal knowledge of him: and therefore we must not here anticipate or repeat what is there said concerning him.

As the work is *posthumous*, so it takes away any imputation of vanity in the Author. Neither is lucrative views aimed at in the publication, but the public good.

GLASGOW, Nov. }
15th, 1763. }

W. S—H.

A

SHORT ACCOUNT

OF THE

AUTHOR.

THE Author of the following MEDITATIONS, having been but little known in the world, when alive, those concerned in the publication of them, thought it might not be improper to give some account of him to the public, for whose benefit some of his writings are now printed.

HE was born at *Borrowstounness*, May 25th 1686; and as he appeared to have a good genius, his parents proposed to give him a liberal education; but, having been severely whipped by his master for a fault, of which he had not been guilty, he refused to go any more to school, which he often afterwards spoke of to his friends, with deep regret and concern.

HE went to sea, anno 1700; and, after serving an apprenticeship to Captain Alexander Stark, he continued in the sea-faring way, till anno 1739; when, upon account of bodily indisposition, he was obliged to stay at home.

IMMEDIATELY after his apprenticeship was ended, he sailed for several years in *foreign vessels*, or in *ships of war*, and *privateers*. Whence, conversing with loose and dissolute company, he, for sometime, indulged himself in their corrupt practices; though, as he afterwards told a friend, the good instructions that he had received, particularly from his mother, before he went to sea, were often a restraint upon him, and did not allow him to sin with that freedom that others did.

AT what particular time he became *truly religious*, we cannot precisely say; only it appears, from some of his writings, that it was in his *youth*; for then he employed himself, in observing the various occurrences of divine Providence towards him, and composed many poems, on the deliverances, that God was graciously pleased to favour him with.

HIS BIBLE was his *constant companion*, which he carried with him where-ever he went; and he would have rather parted with every thing in the world, than with it. Of this he gave the following strong proof. When in time of war, he was taken by the enemy, and was stripped of all his clothes, he patiently bore the loss of them: but when a Spaniard took his Bible from him, and

attempted to throw it into the fire, saying, in his language, *It was not good*; he run and snatched it from him, saying, *It was good*: which the Spaniard was so far from resenting, that he stood mute.

WHEN at sea, he was a careful observer of *divine Providence*; and much affected with the many favourable interpositions of it in his behalf: many of which he has recorded in his writings.

FOR sometime before he left the sea, he was *master of a merchant ship*; and while in that station, was often exposed to great imminent dangers, and favoured with many remarkable deliverances, for which he expressed his most grateful sense of the divine goodness; and earnestly desired he might be enabled to make a suitable improvement of it.

AFTER he was obliged, through bodily indisposition, to give over going to sea, he was employed at Borrowstounness in several different offices; the duties of all which he discharged with the greatest fidelity and exactness, in obedience to the command, and from a regard to the authority of his God: as indeed he evidently appeared to make conscience of every commanded duty, both with regard to God and man.

HE was frequently engaged in the duties of *piety and devotion*, when his ordinary business in life would permit. As often as he conveniently could, he retired to his closet, where he employed much of his time in meditating upon divine and spiritual subjects, as appears from what is now published, which contains only a small part of what he wrote; for he has composed many POEMS on the *Perfections of God*, the *Ten commandments*; on our *Redemption by Jesus Christ*; and the *various Graces of the Holy Spirit*. He wrote many *Acrostics* on the name JESUS CHRIST; a name peculiarly dear to him; and several verses, in which he spiritualizes *Navigation*; which he seems to have fully understood.

WHAT is now published, and many other *Meditations*, wrote by him, now in the hands of his DAUGHTER, he composed, as he said himself, to keep his hand from wandering and fix it upon divine and spiritual subjects. It is probable he never designed they should come abroad into the world; though, when under a severe indisposition, some months before his death, being asked by one, whether, if his surviving relations should think fit to publish any of his writings, after his death, he would agree to it; he answered, *Just as they please*.

HIS DAUGHTER therefore, (now spouse to Mr. JAMES THOMSON, merchant in Edinburgh) having shown them to several persons of judgment and piety, they were of opinion, that though Mr. HENDERSON's writings might not be so accurate as those of others, who had greater advantages of education and time, to ar-
range

range their thoughts, and though they could not be revised by him, with a view to their being published, yet they might, through the blessing of God, be of great use to many, as they contain such plain proofs and evidences of the Author's being taught, by the Holy Spirit, the *reality of religion*, and the clear views that true Christians may have, both of the *doctrines* and *duties* of it, though deprived of the advantages of human learning; and as they show, how he, who was many years much abroad, and when at home; was engaged in a variety of worldly business, employed his leisure hours, and carefully redeemed time; and at how great pains he was to have his mind fixed on divine and spiritual things. And they particularly hope, that these his writings, may be of use to SAILORS, especially to those who knew and were acquainted with him, when alive.

WHAT is now published, shows, that he had the *highest* and *most exalted thoughts* of God; and, indeed, he discovered these on all occasions: for he never spoke of him, but with the greatest awe and reverence: and when employed in pious and devout exercises with others, in the duties of prayer, praise, or hearing the word of God, he was then all reverence and attention; all life and spirit, and devotion: particularly in all the different parts of prayer, he expressed himself in the most devout and proper, and affecting manner; and was always deeply affected himself.

HE showed the most *inviolable regard* for the LORD'S DAY: and not only performed the secret and private duties required on it, but likewise regularly attended upon the public ordinances of the gospel; and plainly discovered, that he waited on them; as the ordinances of Christ, and depended upon him, and not on the dispensers of them, for success unto them, as he never allowed himself to be carried about with every wind of doctrine, nor discovered these itching ears, which too many give way to. It was his great care to keep the *unity of the Spirit in the bond of peace*.

WHEN he was deprived of opportunities of attending upon the preaching of the gospel, he applied himself to the *secret duties of religion*, on the LORD'S day, where-ever he was, whether at home or abroad, in which God was graciously pleased to favour him with some distinguishing manifestations of his grace and mercy. One remarkable instance of this he has recorded in one of his journals, *viz.* anno 1720. being at Arundale, in Norway, as he had not convenience for long retirement, on board the ship, he used to go on shoar, on the Lord's day morning, and employ himself through the day, in reading, meditation, and prayer, among the rocks: and in the above mentioned journal he thus writes; "I ought to remember, that during our stay at Arundale, upon the sides of the barren adjacent rocks, or hills, I was favoured with some *gracious*

“ *cious discoveries of the covenant of grace*, such as I never had before; neither, with respect to continuance, have I ever had the like since.”

IN his *behaviour towards men*, he was most *harmless* and *innocent*; carefully shunning to give offence to any, and ready to do whatever acts and offices of kindness were in his power, to all. When he was injured by others, he patiently bore it, and was never known to resent it: and if at any time he was surprized into passion, by a sudden and unexpected injury, he bitterly bewailed it; and would speak of his being off his guard with the greatest concern, and deep regret.

HE was, in a particular manner, remarkable for his *humility*, *modesty*, and *self-denial*: and often spoke in the most feeling manner of *pride* and *self* having so much sway over him; though none of his most intimate friends or acquaintances could ever justly charge him with either.

HE was for many years a member of the *kirk-session of Borrowstonnefs*; and was most careful and diligent in the duties of his office, always shewing a suitable concern for the interest of religion, and success of the gospel, and care to discourage sin and wickedness; though, through a modesty, almost peculiar to himself, he was slow in giving his opinion about many things, of which he was a very competent judge.

IT pleased God to exercise him with a *variety of afflictions*. At sixteen years of age, he lost the sight of one of his eyes, by a fall into a ship's hold; he laboured under a flux for two years and two months together; was afflicted with the loss of children, and grandchildren; and went through several other very distressing scenes of life: all which he endured with the greatest patience, and submission to the will of God; and never murmured or repined, even under the heaviest afflictions.

IN November, anno 1757. he was seized with a severe pain in his left side; which he thought might end in death, and then wrote his daughter in the following manner. “ If it is the will of my God, and his appointed time is come, I wish he may fit me to a chearful submission to his good and holy will: my hope is in his own word; and I have all my dependence fixed on his sovereign free grace. I commit my soul, and all, to his wise and well-ordering providence. He has been, and will be my guide, through time, and my complete portion, throughout the endless ages of eternity. O! that his Christ may be my Jesus, his Holy Spirit my Monitor and Manager, and support me while here in this valley of tears. Remember me at a throne of grace, when you are admitted free access there.”

ABOUT this time too, *viz.* in December the same year, he wrote the following verses, which, because they shew how he was exercised under his afflictions, are here subjoined.

I'm now approach'd the brink of passing time;
 Save me, sweet Jesus, by thy pow'r sublime.
 Be thou at my right-hand; before thy face
 Cloath'd let me be, with thy pure righteousness.
 Dip me in fountain of thy precious blood.
 Lord, make me holy, pure, and truly good.
 Is't now thy time? O come and carry me
 Safe in thy arms, thro' Jordan's raging sea.
 Her foaming billows calm, and make them still,
 And bring me safe to Zion's upper hill.
 Till there, till then, my poor distressed soul
 Can never right enjoy thy favour full.
 Jesus, the Wisdom and the Pow'r of God,
 Knew this full well, when for a safe abode
 Of his elect, to God he did propose.
 His will 'twas, Father, O do thou dispose,
 That where I am, they may be, and behold
 Me in my glory consummate enroll'd.
 'Tis in God's presence, paradise divine!
 Christ does exist, there does his glory shine!
 'Tis there redeemed souls rejoice, and sing
 Fresh notes of praise, to Jesus Christ the King.
 'Tis there, my soul, the promis'd rest is given
 To elect souls, and denizons of heav'n.
 'Tis there they're at their everlasting home:
 Eternal joy their portion's now become.
 'Tis there they're lovely, and with great delight
 They love and praise th' eternal God of might.
 Renowned angels, fix'd in glory's state,
 And saints, themselves, thy now associate.
 O happy! yea, thrice happy must they be,
 Who shall possess such an eternity!
 Lord, grant, thro' Christ, that I thy son become,
 And take me hence into that heav'nly home.
 Jesus most sweet be now my guardian:
 Embrace my soul, make me true Christian.
 Come, while I hover on the brim of time;
 Honour me with the marriage most sublime.
 Revive my soul; for comfort tell to me,
 In paradise that thou wilt meet with me,

Since

Since there it is that blessings are complete
That tend the life, both conjugal and sweet.

In the month of May, anno 1758, having gone to Edinburgh, to see his daughter, and her husband, after staying a few days there, he was seized with what is called an *Iliac passion*; the pain of which he endured with the greatest calmness and serenity. When under this trouble, his daughter asked him, 'If he still adhered to what he had formerly believed, concerning the way of salvation by 'Jesus Christ?' To which he answered, "I know no other way; "I desire no other way; I will seek no other way; I despise all "other ways." And the last words he uttered were these, *My Lord, and my God*, for immediately after, he died without a sigh or groan, or any change in his countenance, in the seventy second of year his age. *Mark the perfect man, and behold the upright; end of that man is peace.*

THUS I have given this short account of Mr. HENDERSON, of which a great part is founded upon personal knowledge, and several years intimate acquaintance with him; but the following MEDITATIONS will give a more just and full view of his temper and behaviour, than any thing I can write concerning him. I sincerely wish that both may be blest of God to all into whose hands they may come.

PAT. BAILLIE.

Borrowstownness, }
March, 1763. }

ERRATA and CORRIGENDA.

Page 3. line 5. from the foot, dele *self*. P. 8. l. 1. for breathed, r. *breathedst*. Ibid. l. 11. for enjoined, r. *didst enjoin*. P. 11. l. 36. for independing; r. *independent*. P. 14. l. 19. after *revealed*, r. *in*. Ib. for cannot, r. *canst not*. If any think the figurative expression, p. 15. l. 40. *do live, and breath, and walk*, too strong, they may read, *are clearly discovered*.

T H E C O N T E N T S.

I N T R O D U C T I O N,

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I N T R O D U C T I O N.

That the Reader may have a more ample View of the pious Disposition of Mr. HENDERSON, we shall here, by Way of *Introduction* to the following *Meditations*, set before him the accurate View that he takes of himself, both in the Glass of the LAW and the GOSPEL; and the *Solemn Transaction* that passed between God and his Soul, in avouching him to be the Lord his God, taking hold of him for his everlasting Portion, and dedicating himself wholly to him; with a *Morning Hymn*.

S E C . I.

The Soul's taking a View of itself in the Glass of the LAW.

MY soul, thou hast spent some small portion of thy time, in reflecting upon, and collecting some remarkable occurrences, reprints, and merciful deliverances thou hast met, and been favoured with, in the kingdom of God's providence: though, no doubt, many are here omitted, and many have escaped thy memory, and ly buried in oblivion; yet even these few recorded*, plead the utmost exertion of thy power, accurately and impartially to search thy heart, and try thy ways, with respect to thy behaviour, under the dispensation of God's kind providence to thee. See Mic. vi. 8. *He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, to love mercy, and walk humbly with thy God?* This is the precept given under the law, and again in the gospel, as Tit. ii. 11. *For the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungod-*
liness

* What follows, prefixed as an Introduction, is extracted from a large Diary, in which the Author had narrated many remarkable occurrences, providential interpositions, and merciful deliverances that he had met with, in the course of adorable providence, with a variety of very agreeable observations thereupon; yet the printing of these is superseded, at least for a time, in regard they would swell the present performance to too great an extent.

linefs and worldly lufts, we fhould live soberly, righteoufly, and godly in this prefent world: looking for that bleffed hope, and the glorious appearing of the great God, and our Saviour Jefus Chrift; who gave himfelf for us, that he might redeem us from all iniquity, and purify unto himfelf a peculiar people, zealous of good works.

Now, my foul, in thefe texts of f acred writ, thou mayft obferve what is thy duty, and what is enjoined upon thee by the great Sovereign, who has *ftretched out the heavens, and founded the earth*; it is this glorious HE who has created thee, and through his free grace, and boundlefs goodnefs, has taken care of, preferved, and provided for thee. Look to him, with the eye of faith, and be perfuaded, O my foul, he now beholdeth thee; therefore, act now as in the fight of the all-feeing, and heart-fearching God; and, with a trembling heart, enter the lifts with thyfelf: look upon thyfelf as unworthy, and a monfter of ingratitude, under the repeated inftances of God's kind providence to thee, in his care of, and kindnefs to fuch a mean, bafe, filly, impure, impotent, ungrateful creature, as thy confcience declares to thee thou art. Blufh, and be afhamed, O my foul, at the amazing condefcendency and love of God, that inftead of his judgments being fpeedily executed upon thee, as thy due defert, thou art yet fpared a living monument of his mercy, and long-fuffering patience. He has changed thee from vefel to vefel; but, alas! thy fcant is not yet clean.

And, for thy further conviction hereof, and humiliation therefore, view thyfelf in the *glafs of God's holy law*: and there thou mayft plainly difcover thy deformity and ingratitude; for, although, through the righteoufnefs and obedience of the Lord Jefus Chrift, the believer be redeemed and freed from the moral law; with refpect to juftification, yet he is bound thereto as a rule of life, as it is the law of Chrift; and in imitation of the bleffed Jefus, who gave perfect obedience thereto: as an expreffion of his gratitude, he ftands obliged to comply therewith; and if, from a principle of faith, and with a fincere heart, he endeavours fo to do, it is then accounted gofpel-obedience; and the Redeemer has inferted it as a true mark of being his difciples, John xiv. 15. *If ye love me, keep my commandments*. And, certainly, they who, in obedience to this command, are moft ftrict in the obfervance of the precepts of the moral law, do thereby only promote their own or neighbour's intereft; for, the great God can nowife be profited by any deed of the creature: therefore, try thyfelf by this rule.

I. O my foul, art thou not guilty of much *heart and praetical atheifm*, calling often in queftion the being and providence of the one only true and living God, dffiding of him and his word, and confiding too much in thy vain inventions, allowing the creature,

the

the world, and carnal self, the pre-eminence in thy heart, before (yea, much more than) the Creator; hereby *sacrificing to thine own net, and burning incense to thine own dreg?*

2. Art thou not guilty of much *spiritual idolatry*, (though thou never bendeest thy knee to no gilded, or carved, stocks or stones) by thy wrong ideas, or false conceptions, of the eternal and invisible God, by not receiving, observing, keeping pure, and entire, such religious worship and ordinances as are of divine institution; by formality, hypocrisy, sloth, and indolency? When bowing at the footstool of thy great Creator, dost thou not feel them as canker-worms and caterpillars, eating out the very vitals of the divine life? yea, they stop the springs of the spiritual life from their proper influence upon the actions of the moral life. Hadst thou no sin, but the sins of holy things, these are sufficient to keep thee humble all thy days, and make thee go down mourning to the grave.

3. Hast thou not been guilty of taking the *name of God in vain*, by rashly and irreverently pronouncing that holy name of the most high God? Yea, by cursing and swearing; by careless reading or hearing of God's word, the holy scriptures; by presuming sometimes to make use of God's word to set off thy profane converse; by perjury and perfidy, dealing treacherously with thy Maker and Redeemer; forfeiting thy baptismal, solemn, secret, and public vows, resolutions, promises, and protestations?

4. Hast thou not, and dost thou not, weekly *profane the Lord's day*, by not preparing therefore; by omission or careless performance of duties required thereon; profaning the same by idleness, sloth, vain, wandering, and inordinate thoughts, when attending public worship; and by undecent and unsuitable converse, and irregular walking, when going from ordinances? Yea, when thou hast been exposed to labour, through the week, thou hast wearied for the Sabbath, that thou mightest be freed from that yoke, and for other base ends? And when, at other times, thou has closely, for some time, attended ordinances; canst thou refuse, O my soul, but that thou hast wished for the Sabbath to be over?

5. Dost thou not daily fail with regard to *relative and stational duties*, by not paying that due homage to *political* and *civil* parents; by not duly esteeming the persons, and sincerely obeying the directions of *ecclesiastical* parents; by disobedience of, and unsuitable, unchristian behaviour towards my *natural* parents, when alive, not duly reverencing them in the faithful discharge of filial duties? Neither hast thou been at the pains to teach, instruct, or advise thy *inferior*; nor by a pious and Christian walk hast thou set a good example before such as have been under thy charge. And, with respect to thy *equals*, in discharge of *conjugal* duties; in-

instead of Christian converse and behaviour, thou hast, through thy natural, morose, and surly temper, often used bitter, railing, and many unguarded expressions. And in discharge of all *social* duties thou hast not behaved with a spirit becoming the gospel which thou professest.

6. Though thou hast reason to bless the Lord for keeping thy hands from shedding human blood; yet, alas! how have the *harbingers of murder* lurked, stirred in, and broke forth from thy heart; such as pride, passion, anger, wrath, envy; yea, malice and revenge; and even a base inclination to resent injuries, if it had been in thy power? And though these base guests have, upon deliberate thought, been disapproved of, and even prayed against by thee, yet thou art conscious what struggle they have made in thee, and what bitter effects they might have produced, if restraining grace had not prevented.

7. Art thou not conscious of many *impure, unchaste thoughts* stirring in thy polluted heart? Many immodest expressions have proceeded from thy impure lips: wanton and undecent gestures have attended thy irregular walk; and even in lawful enjoyments, what impurity hast thou been guilty of? And how often hast thou given way to intemperance, a nursery of vice? Instead of using moderately creature comforts, thou hast exceeded, and consequently abused them: so, well mayst thou cry out, *Unclean, unclean.*

8. And hast thou not enticed, or been enticed by others, in *pil-laging, pilfering, embezzling* things thou hadst no property in; though, perhaps, of no great value, in order to satisfy thy curious and sinful appetites? And, perhaps, even in bargaining, imposed upon thy neighbour, either in demanding or exacting unreasonably from them?

9. Hast thou not *defamed* or spoke *evil* of others? Hast thou not listened with sometimes a kind of base pleasure to hear the character of others wrongly represented? yea, hast thou not censured, and harboured a bad opinion of others, though, perhaps, wrong? and revealed false and evil reports, without ground, to the prejudice of others? Alas! I also am guilty of this common general evil, which abounds this day, in the present age, while self censure is much omitted and neglected.

10. How hast thou *fretted*, and been *discontented* at the conduct of wise Providence; with respect to thy own case? Thou art often disquieted and dissident; and, when viewing God's bounty to others, how hast thou *coveted*, wished for, or thirsted after such like, without considering, that the only wise God doth not see fit to intrust thee therewith. My soul, alas! it is with thee, as if thou wouldst have God take thy advice, with respect to his holy

procedure, in the dispensations of his providences, and in the distribution of what is his property, which he gives out, by loan, as he thinks fit.

Hast thou now seen thyself in this glass of God's holy law, O my soul? and that instead of having, in thy practical walk, as by promise bound, renounced Satan, the world, and the flesh, even these strange lords all along have had much dominion over thee? Thou hast drawn in their yoke, and been too long their drudge and slave; whereby thou art wholly polluted: from the *crown of the head, to the sole of the foot, there is no soundness; but wounds, bruises, and putrifying sores*. Thou art overspread with the leprosy of sin, loaded with iniquity. Thou hast provoked the Father of spirits, wounded the Redeemer, and grieved the Holy Ghost: yea, thou must, and that most justly, subscribe *guilty* to all the precepts of the law of God. Ponder thy case then, O my soul; consider thy danger; and pray stand no longer still here, lest, by staring at the threatenings of the law, the flashes of fire breaking forth from Mount Sinai, and thy guilty conscience accusing thee, thou be made, by their terrors and pressures, to sink in a gulph of despondency, or headlong to throw thyself against a rock of despair. Awake, O my soul, and fly; lest the avenger of blood overtake thee; lest the provoked justice of thy offended God smite thee. Look sharp out for a city of refuge; consider thy case; summon all the faculties of thy soul, as the Levite did, Judg. xix. 30.; take advice; for, *no such deed thou art guilty of, ought to be done in Israel*: but since it is so, and because it is so, the more need hast thou, O my soul, to seek for some ground of hope. Therefore, cry not out, with afflicted Job, chap. ix. 33. that there is *no day's-man* to stand and lay his hand upon thy offended God and thee; but, without delay, bow thyself before God's throne; plead his Holy Spirit to lead thee forth to the scripture field, his word of revelation; and there open thine ear, make thee hear the joyful sound; it is there glad tidings are proclaimed. Scripture mines produce the choicest treasures, and the most precious fruit grows in the scripture fields: it is here thou only must expect to hear of an Umpire, a Day's-man, or a Mediator.

Thou hast, from a view of God's gracious providences towards thee, turned and seen thy black dismal self, thy imminent danger in this glass, wherein thou hast looked long enough at, one time: therefore, turn thee about, O my soul; look for a remedy, a door of hope in the glorious *glass of the gospel*.

S E C T. II.

The Soul's viewing itself in the Glass of the GOSPEL.

IT is in the *gospel glass*, O my soul, when the Holy spirit opens faith's eye, that the sincere Christian is made to behold the sweet and precious effects of infinite love, and the glorious contrivance of infinite wisdom. It is here, O my soul, if thou canst or darest venture to meditate, that glorious displays are to be seen. But, alas ! this is soaring too high, and meddling with matters too great for thee ; for they are surely far beyond thy shallow capacity, and if thou doest aim to launch forth into this boundless ocean, or field of redeeming love, where the glory of the divine attributes shine, thou canst only admire, what neither thou, nor the angels, though glorious intellectual spirits, canst comprehend. Yet, O my soul, since in the glass of the law, as above, thou hast had such a dismal prospect of thy guilty, filthy self, and of thy danger : for thy comfort adventure, whatever be the issue ; come and look into this *gospel glass*, and thou wilt surely see there is *hope in Israel concerning thee*.

Therefore, by sincere meditation, thou mayst humbly conceive, that before the creation of man, the glorious Unity of Essence met in the blessed and sacred Trinity of Persons, in the grand court of the higher heavens, when the covenant of man's redemption was transacted, betwixt God the Father, and God the Son ; and the said covenant ratified in the council of his eternal peace : and that then was produced the *book with the seven seals*, wherein is contained, the eternal love of God, the first spring and moving wheel of the wonderful work of man's redemption ; and herein is written, the *wisdom of God in a mystery*, even the hidden wisdom of God, which God ordained before the world for his glory : and here the *Lion of the tribe of Judah, the root and off-spring of David*, stood in the midst of the throne, in the form of a lamb, slain. This is the glorious Redeemer, Mediator, and Saviour ; and this is the glorious *he*, who prevailed to *open the book*, and to *loose the seals thereof*.

It is here then, O my soul, thou mayst suppose that God the Father proposed a new creation, and said, " Let us frame a body out of the dust, and I will breathe therein the breath of life, whereby a living soul shall exist, after our image, in knowledge righteousness, and holiness : and this precious creature, when made by us, I will place in a paradise of pure delight, suitable to his pure nature, affording him all necessary conveniencies, and comfortable happiness ; and I will promise him the continuance of this his blessed

blessed state, in case of obedience; and, for trial whereof, I will
 only forbid him to taste the fruit of one particular tree, in this
 garden, or paradise, allowing him full freedom to peruse every
 thing else there, at his pleasure: and in case he transgress this my
 just and holy precept, I will threaten him, and his off-spring, with
 death, temporal, spiritual, and eternal. I will, moreover, furnish
 the man with a sufficient measure of strength, whereby he may
 retain his innocency, and preserve his glory; yet, I will give him
 his stock in his own hand, and leave him to the freedom of his
 own will. Now, though I do thus bountifully treat this precious
 soul, having warned him by my precept, and armed him with a
 capacity to resist all temptation, or solicitation, that may any way
 entice him to disobedience; yet, in my infinite wisdom, I foresee,
 through the subtle, alluring, crafty, and cunning device of the
 postate angel, *Satan*, the grand enemy, who will vigorously at-
 tack and beset the man, that he, the said man, will surely yield to
 the temptation, and fall in with the enemy's base advice, and im-
 fortunate request, and so forfeit my favour, by his ingratitude in
 his horrid sin of disobedience: and, in this case, I must banish
 him from my presence; yea, he and his posterity must be wretch-
 ed, poor, and miserable for ever: He has undone himself, and my
 impartial justice, perfect righteousness, and spotless holiness, plead
 his destruction; and that I also assign him a portion of endless mi-
 sery and torment, with the fallen angels, whose voice he has listen-
 ed to, without a due regard to my holy precepts. This sin of the
 man has brought matters to such a strait, that he and his off-spring
 must either perish eternally, or my justice, truth, and holiness
 must be eclipsed and clouded: yet here, my eternal infinite love,
 my darling attribute of mercy, inclines me to pity this fallen race,
 to give a due satisfaction from, and for the man, may be made: and
 thus my justice pleads for from him, in the very human na-
 ture; and yet it is as certain, man, being but a finite creature,
 and when a sinner, can never atone for what he has done, nor give
 complete satisfaction to my provoked and injured justice."

At this proposal, thou mayst suppose, O my soul, that a profound
 silence took place; till at last God's only Son, by eternal genera-
 tion, even he whose name is the *Wisdom and Power of God*, broke
 the silence, and said, "O my heavenly Father, as the bowels of
 thy infinite mercy are moved with pity, so also my great love be-
 gets in me a sympathy for this poor creature; and I, through my
 infinite wisdom, do perceive such measures may be taken, such
 methods may be devised, whereby thy impartial justice may be
 vindicated, and the criminal liberated; yea, such a method whereby
 thy divine attributes may be secured from damage and reproach,

so that the lusture of the one shall not be diminished, by the glory of the other : yea, thereby their divine honour shall all be preserved and secured, and also the happiness of man made sure through eternity ; for, rather than the whole of this beautiful apostatizing race should be eternally ruined, I will undertake to be a SURETY for them ; I will bind myself ; I will engage to satisfy thy offended justice ; I will stand in man's stead ; and I will give a complete satisfaction in his nature."

Now, " Wilt thou, my darling Son, says God the Father, engage for the rebel man, since thou art mine equal, sharing with me in my consummate glory, and consequently suffering with me in this affront done us, by man's disobedience, in his listening to, in complying and joining with the adversary, in lifting up the heel against us ! And further, I will declare unto thee, if thou wilt undertake this great and hard work, though thou art my only Son, by eternal generation, thou must lay thy account to pay the least mite for, if I spare man, I will not spare thee : thou must expect no discount."

" My Father, says the blessed Jesus, I do indeed share with thee in thy glory, and suffer with thee in the affront done thy justice and holiness ; but when I look to the precious creature, MAN clothed with spotless innocence ; and behold him caught in the snare by the craft and guile of the wise serpent, too cunning for him, though I own he is nowise excusable ; and when I think upon the misery and woe he must eternally labour under, *My thoughts are thoughts of love towards him* : and the *hope set before me*, entertains me with a sweet prospect of delight, in the eternal salvation of some of this new and noble creation. And, as thou hast told me, O my Father, that in due observance of this contract in order to the redemption of the man, I must pay the least mite I declare I am cheerfully content. And since the purity of thy justice and righteousness pleads to be avenged on him, or have full satisfaction from him, I plead that thou spare man ; be thou avenged on me, and because of my great love to man, and upon account of the *delight I have in the sons of men*, I will even veil myself, and lay aside for a time my robes of glory : I will become incarnate, descending into a virgin's womb : I will be formed a Child and I will become a Son born : and thus assuming the human nature, I will live a creature ; yea, a servant ; and I will appear in the form of sinful flesh : I will be a subject too, and fulfil all the precepts of thy holy law in man's room ; and so shall thy *love be magnified*. I will expose myself to all the misery that man justly deserves for sin. Therefore, O my heavenly Father, make up man's bill, state his account, I will pay down the full ; let

be brought forth in full charge, that there be no after-reckoning
 my hand ; if thou shouldst require it."

"And now, O Father, though I thus engage, it is upon terms ;
 yea, I know thou wilt prepare me a body fit for the purpose of
 this hard task. And, moreover, I desire that it may be certified,
 in the bosom of our contract, that like as the guilt of the first man,
 being the representative of his succeeding race, is to be imputed
 to all his off-spring ; so also, what I do, as a Redeemer, I being
 the head and representative of the elect race, I desire the same may
 be imputed to them as their deed ; my obedience, my righteous-
 ness, &c. as their obedience and righteousness ; that so, upon ac-
 count thereof, they may be as freely acquitted, and fully justified in
 thy sight, when at thy bar, as if they really had perfectly and per-
 sonally performed, what, in their stead, I do."

"And further, O my Father, if thou wilt give me a seed of this
 noble race, I will be the *good Shepherd* ; I will *lay down my life*
 for *the sheep* ; I will submit to death, to suffer the pangs of an ig-
 nominious death, even the cruel death of the cross : I will bear the
 rod of thy wrath ; yea, I will bear the sins of all the elect, in my
 body, on the tree : Let thy hand be upon me, and *spare these lit-*
ones : yea, I will *pour out my soul an offering for sin*, as an aton-
 ing sacrifice, to purge away the guilt of elect souls ; and thus doing,
 I also expect the Holy Ghost to descend to sanctify the nature and
 temper of all my redeemed ones, and to purify them in the tenor
 of his course of their lives ; preserving them from all *filthiness of the*
lesh and spirit, enabling them to *perfect holiness in thy fear*, and
 make them perfectly meet to be partakers of our heavenly
 kingdom."

"And now, O my holy Father, I thy equal, humbling myself,
 and condescending to such strange and low steps, obtaining this
 purchase at such a vast price, even, as it were, undoing myself,
 emptying me of my treasures, and denying myself of my pleasures ;
 can then surely be no more a disparagement to thy pure justice ;
 pardon sin, nor to thy spotless holiness to be reconciled to sin-
 ners ; for, thus shall *mercy and truth meet together, righteousness*
peace shall kiss each other. And however justly thou art offend-
 ed at man, for his sin, yet when I have performed these premises,
 how thou wilt be satisfied and well pleased. And since I always
 shall be, still am, and ever will be precious in thy sight, I am fully
 persuaded, thou wilt accept of the sacrifice of my innocent blood ;
 complete ransom, and a sufficient atonement for the sins of all
 as we do predestinate unto eternal life."

O my soul, thou mayst now again, agreeable to God's revealed
 word, suppose, that the eternal Father answered, "My dear and

only Son, I am well-pleased with thy proposals; and being fully satisfied, I accept of all thy faithful promises; and I will assuredly prepare thee a sufficient body. And though thou art my only eternal Son, yet since thou hast so cheerfully offered thyself, so great is my love to an elect world, that I will send thee with my signed and sealed commission, and I will freely give thee to be a Saviour to sinners; and I promise thee, that *whoever believe in thee, as the Messiah sent of me, they shall not perish, but have everlasting life.* I will stand by thee, Isa. xlii. 6. *I will hold thy hand, and will keep thee; I will give thee for a covenant of the people, for a light to the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.* I will underprop thy humanity, when overweighed with the burden, and ready to sink: I will invest and anoint thee to be a Prophet, even the Prince of prophets: and I will also invest thee with an eternal royal priesthood for ever, *after the order of Melchizedec*, Psal. cx. 4.; and I will anoint thee a King over the whole empire of the lower world, Psal. ii. 6. I will crown thy work with great success; for, when thou hast made thy soul an offering for sin, Isa. liiii. 10, 11, 12. I promise thee, that *thou shalt see thy seed, and prolong thy day, and that my pleasure shall prosper in thy hand. Thou shalt see much of the travel of thy soul, and be satisfied.* Many shall be justified through thee; for, *thou hast born their iniquities* therefore, *I will divide thee a portion with the great, and thou shalt divide the spoil with the strong.* I will always look upon thee: the elect's Surety; and as many as believe in thee shall surely be saved: all thine shall be mine; and all mine shall be thine: I will be ever in and with thee, reconciling sinners to myself; I have accepted thy offering, and am upon account thereof, fully reconciled to elect souls. I appoint thee the Mediator for them; thou shalt daily plead, and I will never deny thy request."

"And further, my Son, as thou hast required the Holy Ghost descend, to this I also agree; for, when thou enterst upon thy work, and, in order to fulfil all righteousness, sufferest thyself to be baptized, by one sent as a messenger to prepare thy way before thee, even then when thou stoopest, till the waters of Jordan overflow thee, then the Holy Ghost shall descend in a bodily visible shape upon thee; and I, the great Jehovah, will, by my audible voice at the same time assert, that thou art *my beloved Son, in whom I ever well pleased.* And this shall be a strong proof, that thou hast thy commission from heaven, to be the glorious minister of reconciliation: and that we, in Trinity of persons, do, by this our meeting, at such time and place, plainly declare, that this step thou hast taken, yea, and all the work thou art further to perform

really what was determined in the council of our eternal peace, before the creation of man."

"And further, my dear Son, when thou hast finished thy great and hard work, which thou hast to do upon earth, thou shalt return, and the heavens shall be thy abode, till the restitution of all things: but, mean while, my Holy Spirit shall descend, and apply all the blessings and benefits of thy dear-bought purchase to elect souls."

"Now do I establish my covenant with thee, for all elect souls, and with every elect sinner in thee; and, for thy sake, will I extend my grace, and shew mercy to all who, rejecting all other hope, confide only in thee, for *wisdom, righteousness, sanctification, and redemption*. And as thou hast, at such vast charge, made the purchase, upon account whereof my mercy does greatly rejoice; I therefore do promise thee, that my justice, righteousness, truth, and holiness, shall enter, mutually engaged, to call, justify, sanctify, and glorify all who are predestinated; and who, through the strength of my furnished grace, shall believe in, and solely depend on, thy merit, obedience, sacrifice, and intercession, for acceptance, justification, adoption, and sanctification; yea, and their eternal salvation."

Now, O my soul, thou mayst by this view plainly see, how guilty souls become justified and pardoned, and polluted souls purified and cleansed; for, thou mayst really suppose, that at the conclusion of this glorious treaty of man's redemption, that there is an act past in the court of heaven, an act of free grace and royal favour, whereby all rebels, upon their being by the Spirit of God influenced to take hold of God's covenant, and lay down the weapons of their rebellion, and return to their due allegiance to their only true Sovereign, are indemnified: and this is the very tenor and nature of the covenant of grace, which God made with Christ for sinners; and every rebel sinner, embracing Christ, and closing with him, as God's great ordinance for salvation, cheerfully submitting to the King's mercy; and every bankrupt debtor, who can freely declare he has no effects of his own to pay his debts with, but pleads the benefit of the act of God's free grace; even to all such the gospel brings glad tidings, and assures them, that they have all things in Jesus Christ: and it is such that shall have access to, and be accepted of by God, through his one only eternal Son: all who, by grace, roll themselves over entirely upon the word of God's promise; and, in the lively exercise of faith, in that engaged Jesus, endeavour to walk in the narrow path of holiness; even they shall *find mercy and grace to help in time of need*; and shall, in due time, arrive at the strait gate of happiness; and an abundant entrance shall be administered to them into the kingdom of

God's eternal Son, where they shall be crowned with all celestial and immortal glory for ever and ever. Amen.

S E C T. III.

The Soul's SOLEMN TRANSACTION with GOD.

COME now, O my soul, thou hast been aiming to view thyself in the *glass of the law*; hast thou therein beheld thyself, by nature, a captive under the tyranny of Satan, the bondage of the law, the drudgery and slavery of sin and the flesh, worldly minded, under the empire of death, black and loathsome, and that the sword of God's justice is drawn against thee, and heavy clouds of wrath hanging over thee? And, upon thy turning about from this dismal sight, hast thou, in the *gospel glass*, beheld a remedy? hast thou therein seen the Son of God engaging to be a Surety for, and a Saviour of sinners? the Messiah, the Sent of God the Father, to suffer for, and redeem elect souls? hast thou seen him in all the transcendent excellencies of his person, properties, and offices? a Redeemer well qualified for what he undertakes? hast thou observed therein the method of God's grace in order to the salvation of sinners? Turn thee then again, and consider what is thy *duty*; and plead the promised Spirit of Jesus, through whose influence thou mayst plainly see, that as it is thy bound duty, so it is thy great privilege, and only honour, sincerely and cordially to accept of thy God for thy all; and freely to resign thy all to thy God.

But, alas! how shall I enter, how dare I venture upon this solemn duty? I ought, indeed, to tremble at the very thought of it, being truly sensible of my weakness, and unfitness to engage in a duty of this kind; and yet I see I am bound, by virtue of my baptismal covenant, to renounce the devil, the world, and the flesh; and to be for God, and for no other. And if I do not now, what I see to be my duty, the great God may very justly accuse me guilty of renouncing my very baptism; and consequently the very character of being a Christian. To prevent this charge against thee, O my soul, prostrate thyself before thy Maker, unbosom thyself to him, and say, thou art willing to venture, on condition, that he will give thee his Holy Spirit to be always thy Monitor and Manager in this weighty affair, and in all thou bindest thyself to; without whose aid thou mayst plainly confess, thou neither canst nor darest venture to profess a real acceptance of him for thy all; nor an entire resignation of thy all to him: say unto him, If thou wilt give thy Holy Spirit to be my guide and governor, I will give my all

all to thee without reserve. Continue on thy bended knees, plead and pray for this blessed Spirit, to enlighten thy dark mind ; to renew thy stubborn will ; to persuade and enable thee to close with the offers of salvation, in the Redeemer's own terms ; to apply all the blessings of Christ's purchase to thee ; to implant the spiritual life in thee ; and to acquaint thee with the blessed art of heavenly meditation ; to keep thee daily, for thy humiliation, within sight of thyself ; and daily, for thy comfort, to let thee see the blessed Saviour ; to let thee see thy misery, and God's mercy ; to drive thee from nature's crib ; and to draw thee within the fence of the covenant of grace ; from thy emptiness, to Christ's fulness ; to kindle a spark of divine love in thy heart, and frequently to blow it up to a heavenly flame, ascending to the unseen Jesus ; to carry thee abroad to scripture-fields, and solace thee with the sweetest pleasures ; and to learn thee to dig in scripture-mines, that thou mayst be enriched with the most precious treasures ; to impress the doctrinal truths wrote therein on the tables of thy heart, that being furnished with stock and stone thereof, thou mayst, under every strait or cloud, feed thereon, for thy spiritual nourishment, and growth in grace.

O plead the Spirit, who can make thee tremble at the threatenings denounced, in God's word, against stubborn sinners : plead him to lead thee in the way of his holy precepts ; to open thy mouth that thou mayst lay it to the breasts of scripture promises, and thence suck consolation ; to make use of them, as staffs in thy hand to lean upon, in thy journey Zion-ward : plead for him to learn thee, with a holy reverence, to attend the ordinances of his institution ; to take thee forth, by the *footsteps of the flock* ; to feed thee with the *green pastures* ; to move upon the waters of the sanctuary, to make them of a healing virtue to thy soul ; to strengthen thee in the duty of active obedience, according to his word ; and to enable thee chearfully to comply, in a passive obedience to his will, in every dispensation of his providence. Plead the Holy Spirit to be ever to thee a messenger of glad-tidings, to bring thee grace and gifts from on high, and to cherish, husband, and manage for thee what he brings thee, lest thou turn his grace into wantonness ; to be thy Counsellor in prosperity, thy Comforter in adversity ; to restrain from vice ; to animate thee in every Christian duty ; to make the Sabbath of the Lord thy delight, and his glory thy aim. Yea, plead this Holy Spirit, O my soul, to make thee ascend on the wing of faith, with a heart inflamed with love, that from Mount Pisgah thou mayst have repeated news of the land of promise ; yea, when under a cloud, and like to sink in the puddle of dependency, plead with him to draw aside the vail, to open the eye of faith ; and, for thy

thy comfort, let thee see many who once were as ugly as thyself, who having had their robes washed in the blood of the slain Lamb, are now set down with palms in their hands, celebrating the praises of redeeming love.

O my soul, plead this Holy Spirit to feed thee, to lead thee, and bring thee to fountains of living waters; for, as thy Saviour says, *Without him thou canst do nothing*; so, daily experience may teach thee, thou must sincerely beg the Spirit, as the promise of the Mediator, that he may ever abide with thee, to teach thee all things, and guide thee into all truth; and to shew thee things to come. Plead, O my soul, thy absolute necessity; plead the succours of this Spirit, to fit thee for what, as a creature rational, and more especially as a Christian, thou art bound to do. The great God stands in no need of thee; but thou art eternally ruined, without thy accepting of him, and his Son, as thy Saviour: and consequently, the resigning of thyself, and thy all to him, is the reasonable service he requires of thee. Thou hast observed, in the treaty betwixt the eternal Father and his only Son, there are also terms, though of a vast different kind; for, there the Son, as the Father's equal, demands a body fitted for the great work he was to undertake, (though nowise bound to,) and a glorious offspring, as a reward of all his faithful performances, which were granted.

Now, therefore, O my soul, in imitation of the blessed Jesus, even insist upon the foresaid term, to have God's Spirit, not by way of demand, but by way of a sincere desire; not as a reward, but as the free gift of God: beg it, plead it, by faith, and entirely depend upon it; then venture, and with an impression of his omnipresence and omniscience upon thy heart, and with a holy, awful, filial, reverential fear of God upon thy spirit, yet with a strong faith, and chearful courage, in a dependence of the above request to be granted thee, proceed, and say,

' I, poor and unworthy I, acknowledge thee, O eternal JEHO-
' VAH, the glorious one in three, and the blessed three in one; I
' acknowledge the holy Unity of thy essence, and the never-enough
' to be admired Trinity of thy persons; I avouch and accept of
' thee, O Father, Son, and Holy Ghost, to be my God and Father,
' to be my God and Saviour, to be my God and Sanctifier. O e-
' ternal FATHER of Spirits, grand Parent of the universe, and God
' of all flesh, I acknowledge, avouch, and accept of thee, as my
' rightful Sovereign, my sole Proprietor, my gracious Governor,
' my powerful Protector, my merciful Corrector, and my daily
' Director.---I accept of thee to be my God, my Rock, my For-
' tress, my Deliverer, my Shield, the Horn of my Salvation, my
' high

‘ high Tower, my Refuge, my Strength, my Saviour.---I accept
‘ of thee, O Lord, to be my bountiful Benefactor, and as a God
‘ in Christ Jesus, reconciling my soul to thyself.---I accept of thee,
‘ in a dependence on thee, that, in thy infinite love, and bound-
‘ less mercy, thou wilt give charge concerning me, to thy one, on-
‘ ly, blessed, and eternal Son; even to *Jesus Christ*, whom I ac-
‘ knowledge and accept of, to be my only Redeemer and Sa-
‘ viour.---I profess I am fully persuaded, that the blessed Jesus, by
‘ paying a price of inestimable value, (*the Topaz of Ethiopia can-*
‘ *not equal it, nor shall it be valued with the gold of Ophir,*) even
‘ this precious blood, hath thereby redeemed captives, from
‘ the curse of the broken law, and from the wrath of an offended
‘ God.

‘ I cordially accept therefore of the blessed JESUS, that I may
‘ have redemption through his blood; and not only so, for pardon
‘ of sin; but I accept of him, that he may redeem me from all ini-
‘ quity, and daily purify my soul, by making me zealous of good
‘ works, and as my only Saviour, to deliver me from the hand of
‘ justice, and to screen and save me from all sin, and from the due
‘ desert thereof.---I accept of thee, O blessed Jesus, as a *Mediator*
‘ to interpose and to stand betwixt a provoked God and my guilty
‘ soul; as my Prophet, to instruct and teach me the knowledge
‘ of God’s will, as revealed in his word, to enable me daily to dis-
‘ tinguish betwixt duty and sin; as a Priest, who has once offer-
‘ ed up the sacrifice of himself; and, acting faith in that atoning
‘ sacrifice, I thereon build all my hope for acceptation, in every
‘ performance, aimed at by me, in the offering up of the sacrifice
‘ of my obedience: yea, I accept of the Lord Jesus Christ as my
‘ *High-Priest*, in the house of God, that through his available in-
‘ tercession, made daily at the golden altar, my heartless lip-pray-
‘ ers being laid hold of by him, and put in his censer, perfumed
‘ with his merit, may become a sacrifice, *holy and acceptable to God*
‘ *the Father*: as a *King* and sovereign Lord, to subdue my ir-
‘ regular lusts, appetites, and passions; to rule over me, to de-
‘ fend and deliver me from all evil, to reign in me, and exert
‘ the sceptre of his sovereign power in and over me; and par-
‘ ticularly the evils proceeding from the natural corruption of
‘ my heart; to restrain and conquer all his and the enemies of my
‘ soul, the pride of life, the lust of the eye, and the lust of the
‘ flesh.---I accept of thee, O *Christ* of God, to be the *Jesus* of my
‘ soul; to be of God made unto me *Wisdom*, to lead me; *Righte-*
‘ *ousness*, to clothe me; *Sanctification*, to cleanse me; and *com-*
‘ *pleat redemption*, that, by virtue thereof, I may be enabled to turn
‘ the

' the *battle in the gate* against all my spiritual adversaries.---I, as a
 ' bankrupt debtor, do accept of Jesus Christ as my *Surety*, who has
 ' satisfied his Father; my Creditor, for the least mite of my con-
 ' tracted debt: as my generous, bountiful Benefactor, he has not
 ' only paid up my heavy arrears, but has purchased for me a *glo-*
 ' *rious inheritance, incorruptible, undefiled, and that fadeth not a-*
 ' *way*, in the mansions of his eternal glory.---I do, as a wounded
 ' soul, over-run with the bloody gore and leprosy of sin, accept of
 ' thee, O blessed *Jesus*, as my *Physician*, that thou mayst apply the
 ' sovereign plaister, and healing balsam, of thy spoteless and preci-
 ' ous blood, in order to cure the variety of my spiritual maladies.---
 ' I embrace thee as my *best Friend* and *only Advocate*, that thou
 ' mayst inspect my case, which I cannot unfold, and plead, my
 ' cause, when I am struck mute at the bar of thy righteous judg-
 ' ment.---I accept of, and take thee to be a *Refuge* to me, in time
 ' of trouble; my *Shelter*, in a storm; my *Covert*, in a tempest; and
 ' to be always as the *Shadow* of a great rock, in a weary land un-
 ' to my soul.---I close with thee as my *Head*, that I may be a mem-
 ' ber in thy mystical body, a branch in thy vine, a living stone ce-
 ' mented in the spiritual building, whereof thou art the Cope, Cor-
 ' ner, and Foundation-stone.---I rely upon thee, as my *Bridegroom*,
 ' to rejoice over my soul, to confer the honours of a bride upon
 ' me; to lead me into the chamber of presence; to spread his banner
 ' all in love over me; to deck and adorn me with the rich jewels
 ' of his bounty and love; and through his grace and gifts to make
 ' me, like the *King's daughter*, *all glorious within*.---I accept of
 ' thee, as my *Husband*, (though I have acted the part of a traitor,
 ' and long played the harlot,) that thou mayst make me thy spouse,
 ' and inclose me within the tender embraces of thy divine favour;
 ' that now thou mayst, without further delay, solemnize and con-
 ' summate an eternal marriage relation between thee and my soul.
 ' Let now the marriage union be celebrated and ratified: let me
 ' now be intitled to all the rights and privileges of the marriage co-
 ' venant; and be daily more and more fitted for, and blessed with
 ' the blessings, comforts, and joys of the conjugal life. As my
 ' Husband, I accept of thee for better, and for worse.---I accept of
 ' the *Saviour* with his *cross*, *whether* persecution, afflictions, or
 ' whatever troubles or difficulties may occur in my lot. I resolve
 ' never to be ashamed of a crucified Saviour, nor his cross; but to
 ' submit, accounting all tribulation that can befall me here, only as
 ' the effects of the northern gales of thy Spirit, which, though they
 ' pinch the flesh, yet tend to the purifying of the Spirit.---I accept
 ' of thee, O *Redeemer*, with thy *crown*; for, thou hast done the

' Re-

‘ Redeemer’s work, and now thou wearest the Redeemer’s crown.---
‘ I look to thee as a *Prince* exalted, and depend upon thee for the
‘ grace of repentance, and pardon of sin.

‘ And, O sweet Jesus, as I have pled for, and do entirely depend
‘ upon, so I accept of thy purchased and promised SPIRIT, to sanc-
‘ tify me in the nature and temper of my mind and spirit, and te-
‘ nor and course of my life; to keep my will ever subest in a con-
‘ formity to thy will; to re-impress the sweet draughts of the li-
‘ neaments of thy precious image on my soul, even knowledge, righ-
‘ teousness, holiness, humility, patience, meekness; yea, and all
‘ royal grace and virtue; to train me up in the faith of all gospel
‘ truths, and to enable me to be daily a student of, and a real profi-
‘ cient in holiness; and so, as a Messenger of glad-tidings, may in-
‘ timate my justification and adoption, and let me see, for my com-
‘ fort, my title to all the blessings of Christ’s purchase; that thereby
‘ my esteem of, and concern for him may be raised, and I stirred up,
‘ by the cherishing motions of this thy Holy Spirit, in going the
‘ round of every duty, to seek after communion and fellowship
‘ with him.---I accept of thy *Holy Spirit* to create in me a divine
‘ life, that the rising springs thereof may have a blessed influence
‘ upon all the acts and steps of my moral behaviour.---I accept of
‘ the *unerring Spirit* of the eternal God, to take, and keep the lead-
‘ ing strings of my soul, and all its faculties, in his own hand; to
‘ step always in my van; to keep always in my rear; to be on my
‘ right and on my left hand; to encircle and compass me about;
‘ and to place my soul ever in the centre of his divine favour.

‘ I do, O *Father, Son, and Holy Ghost*, with all the soul and heart thou
‘ wilt give me, accept of thee for my *All and in all*; thy sacred
‘ word to be the standard of my faith, the anchor of my hope, and
‘ the rule of my life.---I accept of thee, O Father, and thee, O
‘ blessed Jesus, that, by the Holy Spirit of thy eternal grace, thou
‘ may fit me for, and bring me into, a relation to the whole family
‘ in heaven and on earth, who are called by thy name: and that,
‘ when moving hence, thou may safely lead me through the swell-
‘ ings of Jordan, and bring me safe to Immanuel’s shore, where
‘ glory dwells, that I may be fixed there, as a pillar in the house
‘ of God; and be set down amongst the innumerable company of
‘ glorified angels, and the spirits of just men made perfect, the ge-
‘ neral assembly and church of the First-born; and with Abraham,
‘ Isaac, and Jacob, in the kingdom of heaven; and that there, with-
‘ out ceasing, I may be eternally employed in celebrating the
‘ praises of redeeming Love.’ AMEN.

O heavenly Father, having acknowledged, avouched, and accepted thee, to be the only true and living God, and my God ;
 ' I, polluted I, ill-deserving, undeserving, hell-deserving I ; and because I am such, do, in the terms foresaid, with all the sincerity
 ' of soul thou wilt give me, chearfully fall in and comply with the
 ' offers of thy free and sovereign grace : and, in point of duty and
 ' obedience to thy holy precept, Psal. xxxvii. 5. I, the very chief
 ' of sinners, depending on the chief of Saviours, do, O Father,
 ' Son, and Holy Ghost, freely, with all my soul and heart, resign,
 ' dedicate, and devote my said soul, and all its corrupt faculties, my
 ' carnal mind, my hard and worldly heart, my perverse and stubborn
 ' will, my inordinate affections, my shallow understanding, my dark
 ' judgment, my corrupt reason, and my shattered memory, yea, and
 ' my all, I commit to the riches of thy free grace ; yea, my frail
 ' Body, and all its senses and members ; my Relations, with what
 ' interest I have in them ; and really every thing else, wherein I
 ' have either part or property : I do now freely give up all to thee,
 ' desirous, through grace, to submit to the will of thy wise and
 ' well-ordering providence. This is the offer I have to make (a
 ' sad and a dreadful offer !) unto thee, O great and glorious Being : and, in thy sight now, when no mortal eye beholds me, I
 ' do all without any reserve, equivocation, or mental reservation.
 ' I commit my All to thy management and disposal : thy will shall
 ' be my will ; and, through grace, my choice. I put, this day,
 ' my bill blank in thy hand ; yet allow me, O Father, to plead that
 ' my soul may be bound up in the bundle of life with thee ; and
 ' that thou wilt give it me for a prey in the issue ; and that while
 ' here, in this militant and pilgrimage state, thou wilt enable me
 ' to believe and trust in thy Christ, as my Jesus ; and if so, I am
 ' sure, that with him thou wilt also freely give me all things, that
 ' thou knowest to be needful for me ; and these, in such measure
 ' and manner as thou knowst I can, while in this body, best bear
 ' with.---I renounce, this day, all legal righteousness, all my duties,
 ' all my works or doings, all my own wisdom, self-conceit ;
 ' and all my ways, in point of justification : I account all these but
 ' filthy rags, dross, and dung ; and consequently have not one
 ' grain of hope to merit by any such : yea, I abjure and abhor
 ' every thing that leads from, or stands in opposition to, or comes
 ' in competition with, the method of justification and salvation,
 ' proposed in the gospel of thy Son.

' And now, O eternal Jehovah, as thou in particular requirest
 ' the heart, Josh. xxii. 5. Prov. xxiii. 26. so I again make offer
 ' of my heart to thee : it is, indeed, a Bethaven, Lord, make it

' a Be-

a Bethel ; from a house of idols, make it a mansion for thy Holy Spirit : it is marred through sin, renew it by grace. Alas ! it is a sad heart ; the strong man has long kept the house : and, as the off-spring of sin therein, there is a numberless heap of vain thoughts, inordinate and impure affections, horrid pride, worldly-mindedness, indolency and indifferency in the matters of the highest importance ; and, alas ! what irregular passions daily move there, and break forth thence ? Even these, and many such like, are the cumbering guests, which mar my spiritual liberty : these are they that keep the doors and gates of my heart barred and bolted. And therefore, O Lord, I make a full and free offer of this my heart to thee, being wearied of the bondage and servitude I groan under, and like to do while these cruel lords, and severe task-masters keep possession. For Christ's sake, therefore, O Lord, accept of the offer I have, however, in much weakness made. O King of glory, by thy Holy Spirit, break open doors ; make thy royal entrance into my heart ; and, at thy coming, all these cursed Dragons shall fall to the ground. Then shall I, with sincerity of heart, shew forth the praises of thy glorious conquest in my soul.

‘ In testimony of my firm resolution, through the strength of the Redeemer’s grace, to adhere to what I have promised in this and the preceding pages, I do, upon the 10th of August 1746. being the Sabbath day, subscribe my unworthy name,

[*Sic subscribitur,*]

JOHN HENDERSON.

CONCLUDED BY PRAYER.

O ETERNAL FATHER, Son, and Holy Ghost, thou art the only witness to what I have been aiming at ; and I beg thou wilt ratify in heaven, what a poor unworthy one has been essaying to do on earth, however weakly and faintly. Hold me at my word ; and, as I have wrote my name on paper here, write thou my name down in the Lamb’s book of life : Let it be inrolled in that scroll wherein the names of the elect are recorded. O let it be engraven on the breast-plate of Jesus Christ, my glorious High-priest ! May he bear me ever in his mind ; and may I share in his daily intercession. May he daily procure for, and send to me, such precious furniture and provision, by his Holy Spirit, as he knows such an one as I stand in need of, in this foreign land, that I may behave as becomes an adopted son :

tha

that I become not, through my untender walk, a mean to open the mouths of the enemies of the Lord to blaspheme, or an occasion to cause the tender Christian to stumble. I have listed myself, and promised to be a faithful soldier, and to fight under Christ's banner; I have owned him the captain of my salvation. O do thou array me with the whole Christian armour, that I be not foiled by these principalities and powers, those terrible rulers of the darkness of this world: give me the shield of faith to quench the fiery darts of the enemy; and, Lord, make me well acquainted with, and learn me to use the sword of the Spirit aright, that I may stand and keep my ground. Alas! though my heart be not right before thee, tell me, Thou hast made with me an everlasting covenant, well-ordered in all things and sure. Let the firm faith thereof be a continuing spring of comfort, through all the steps of this present life; and, particularly, when setting my foot in Jordan's brim, when passing through the valley of death: may I then be made to rejoice in thee, as my covenanted God in Christ Jesus; and so through all the ages of eternity. AMEN and AMEN.

A MORNING HYMN.

AWAKE, my soul, behold the light of day,
 And bless thy God, who does the same convey.
 Thou'rt privileg'd with mercies, new and sweet,
 Which God does to thee day by day repeat.
 Be not ungrate, my soul; get up, and praise
 Thy God, who thee preserves in all thy ways:
 He kept thee through the night; therefore, I say,
 Get up, and bless his name, and to him pray.
 Yea, to his care again, do thou resign
 All that thou hast, or that thou canst call thine.
 It is thy duty, O my soul, to give
 Thy all to God, and to his guiding leave,
 The management of all thy soul affairs;
 Also the burden of thy common cares.
 Thy matters all he'll bring to pass for thee,
 That thou his praise mayst sing eternally.

My God, accept my early voice,
 Like morning incense, in thy house:
 Watch o'er my lips, and guard them, Lord,
 From ev'ry rash and heedless word:
 Nor let my feet incline to tread,
 The guilty path, where sinners lead.

SERIOUS

SERIOUS MEDITATIONS AND DIVINE CONTEMPLATIONS.

PART I.

Containing an Introductory Soliloquy to the Work;
with Meditations on the Unity of God, a Trinity
of Persons in the Unity of Essence, and the
Necessity of a Saviour.

SECT. I.

An INTRODUCTORY SOLILOQUY to the whole Work.

WOULDST thou then, my Soul, have an excellent preservative against the formation of vain and horrid ideas? wouldst thou have thy corruption mortified, and thy conscience kept more from the stinging wounds of sin? O then, my soul, thou hast before thee a set of glorious and excellent subjects for thee to meditate on, to converse about, and to rejoice in. But, who is sufficient for these things? The most learned scribes, the most pious divines, yea, the spotless, numberless, angelic hosts, the seraphims, and those of the highest order in the heavenly court, cannot, to full purpose, describe the being and existence, the glorious perfections, indearing qualifications, quickening influences of the three persons in one God; and the glorious produce of joy, hope, life, and comfort arising thence to Adam's fallen race. Yet, O my soul, as thou art one of the said miserable offspring, most vile and degenerate, though very shallow and unfit, account it thy duty and thy privilege to cast thy faith's eye upward, and look unto Jesus: if so, thou wilt behold all that can give thee consolation. Whoever sees him, sees in him all the glorious perfections of the divine nature; he being the *express image of the invisible God*; and in him the *fulness of the God-head dwelleth bodily*; and from him, the head of influences, the Spirit descends, enters, and sanctifies the sinner's soul, in order to salvation. Look to, lean upon, and proceed in, the name of Jesus Christ.

S E C T. II.

Soliloquy on the UNITY of God.

MY soul, remember the Psalmist's advice, Psal. iv. 4. *Stand in awe, and sin not; commune with your own heart upon your bed, and be still;* at all times, in all places, and in all cases. A holy reverential fear of God does best become the soul; as Psal. lxxxix. 7. *God is greatly to be feared in the assembly of the saints: And to be had in reverence of all that are round about him.* And, if in the assembling of his saints, surely also when thou proposhest to retire for meditation, for examination, or self-conversation: a due filial fear, and holy reverence of God, is the most choice ornament thou canst appear in before him. This holy reverential fear of God, is a gracious principle and habit, infused and planted in the soul, by God the Holy Ghost, whereby it is inclined to do the will of its heavenly Father. And, my soul, though carnal ordinances, ceremonies, and ritual observances, which were under the law, are ceased; yet, as thou art an immortal being, thy soul will ever be in motion; and therefore, thou art commanded, under the gospel, to *live after the Spirit*; a spirituality is required in thy worshipping of the One only true and living God: and thou art called daily, with all holy and profound reverence, to present and consecrate thyself a sacrifice to God; this is a service highly reasonable for thee to endeavour and aim at. The great and glorious one God is a Spirit, and must be *worshipped in spirit and in truth*. O plead, my soul, a lowliness and humility of mind; holy reverence and godly fear; an elevation and a devotional ascension of thy spirit to God; a filial love and obedience to his precepts; a single eye, purely intending the glory of God; and divine fervour and freedom of spirit in all thy duties. Under all thy endeavours thou must act a firm and sound faith in Christ the Mediator, and Intercessor, for acceptance; thou must not dwell in the barren region of thyself, nor act any dependence upon a created being; thou must also, if thou wouldst be altogether Christian, lay aside thy curious inquiries, which may impede, and marr thy approbation of revealed mysteries; thou must drop, and cast away thy *why's* and *wherefore's*. That God has said so, must satisfy thee; for, as the gospel is delivered to thee, so thou must be delivered to the gospel, by a spirit of regeneration: and then thou wilt see the holy scriptures richly engraven with a stamp of divine purity, and that God of a truth is to be seen in his word: and though the open book of creation loudly proclaims the being

of God, yet it is here in his word, thou hast the best and clearest manifestation of JEHOVAH, and the UNITY of his essence.

Wherefore, O my soul, converse frequently with God's word, and be once fully and firmly persuaded that there is ONE God : for, till then, neither by prayer, praise, meditation, contemplation, or conversation canst thou offer up a sacrifice acceptable to him : for, *he that cometh to, and worshippeth God, must believe that he is :* and, though none, by searching, can find out the Almighty unto perfection, yet the following passages of holy writ, do plainly reveal that there is a good and a great God, and but one God ; which, while thou art writing down here on this paper may the same one God, by his holy Spirit, write this grand and fundamental truth, even of the *unity of God's essence*, upon thy heart, as with a pen of iron, and as with the point of a diamond. As Deut. iv. 35. *The Lord, he is God ; and there is none else beside him.* Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.* 1 Sam. ii. 2. *There is none holy as the Lord ; for there is none beside thee ; neither is there any rock like our God.* 2 Sam. vii. 22. *Wherefore thou art great, O Lord God ; for there is none like thee ; neither is there any God beside thee.* Psal. xviii. 31. *For, who is God save the Lord ? or, who is a rock save our God ?* Isa. xliii. 10. *Before me there was no God formed, neither shall there be after me.* Ver. 11. *I, even I am the Lord, and beside me there is no Saviour.* Isa. xlv. 6. *I am the First and I am the Last, and beside me, there is no God.* Ver. 8. *Is there a God beside me ? yea, there is no God ; I know not any.* Isa. xlv. 5. *I am the Lord, and there is none else ; there is no God beside me.* Chap. xlv. 9. *For I am God, and there is none else ; I am God and there is none like me.* Zech. xiv. 9. *And the Lord shall be king over all the earth ; and in that day there shall be one Lord, and his name One.* Mal. ii. 10. *Have we not all one father ? Hath not one God created us ?* And further from the New Testament ; Matth. xix. 17. *There is none good but one, that is, God.* Mark. ii. 32. *There is one God, and there is none other but he.* Rom. iii. 30. *Seeing it is one God which shall justify the circumcision by faith.* and, Eph. iv. 6. *One God, and father of all ; who is above all, and through all, and in you all.* 1 Tim. ii. 5. *For there is one God, and one Mediator, the man Christ Jesus.* Besides many other portions of holy writ, let these suffice, O my soul, and be thou fully persuaded in thy mind, that there is but *one God*, absolutely necessary, self-independent, omnipotent, eternal, eminent, and excellent. He who is the God of Zion, is God alone ; *he is God over all* ; but he is a God gracious to the elect seed. He has no equal in worth and perfection ; none to controul or cope with him : *There is no God beside him.*

“ To God the Father, God the Son,
 “ And God the Spirit, three in one,
 “ Be honour, praise, and glory given,
 “ By all on earth and all in heaven.”

S E C T. III.

Saliloquy on the TRINITY of PERSONS in the UNITY of ESSENCE.

AND, my soul, as thou professest to be a Christian, thou must also believe, that in this blessed *unity of essence*, there is a *trinity of persons* : and as this is a mystery super-rational, though no way contrary to reason ; thou must search and try, and take God's own word for it : for, this is the very fundamental article of the Christian religion. A glorious incomprehensible mystery, which cannot be demonstrated by mere reason ; neither is it evident by the light of nature : And this the blessed Jesus plainly declares, Matth. xi. 27. *No man knoweth the Son, but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* My soul, without divine revelation man could not, since the fall of Adam, have found out, or discovered this doctrine of the holy Trinity ; therefore it becomes thee, in thinking upon, or conversing about this mystery, to rest satisfied, that this is one great truth that thou attainest a clear knowledge of by divine revelation ; and must act a firm faith in, by guarding against too bold and curious inquiries into the particular manner how it is. If thou wilt be wise, thou must wait Christ's set and appointed time ; John xiv. 20. *At that day ye shall know that I am in my Father, and you in me, and I in you.* But, my soul, as the scripture gives thee the best and most satisfying account of the unity of God's essence ; there thou wilt find a plurality of persons, in the Godhead certified : as, Psal. xlv. 6. *Thy throne, O God, is for ever and ever.* Here can be no other than God the Father speaking to the Messiah. Ver. 7. It is said, *God thy God, hath anointed thee with the oil of gladness above thy fellows.* Here is God anointing, and God anointed : here, my soul, God the Father furnishing God the Son, in his human nature, with such gifts as were necessary to the discharge of his office as Mediator. Here again, Psal. cx. 1. *The Lord said unto my Lord, Sit thou at my right-hand, until I make thine enemies thy footstool.* The blessed Jesus himself quotes this text, Matth. xxii. 41 where he proves, that the person, to whom Jehovah speaks, must be more than mere man ; yea, and that he is a divine person, distinct from Jehovah ; so that hereby a plurality of divine persons

must be understood. And again, Prov. xxx. 4. *What is his name? and what is his Son's name, if thou canst tell?* Here they are spoke of, even the Father and Son, because their names, or their nature and perfections, are unspeakable. Again, Hof. i. 6, 7. *And God said unto him, I will have mercy upon the house of Judah, and will save them by the Lord their God.* Here also *two* are mentioned; one promising to *save his people*, and he is *God*; and another by whom he will save them, and he is also called the *Lord their God*.

But besides these, and many such texts, a plurality of persons in the Godhead, is further evident, when God speaks of, or to himself, in the *plural number*. As, Gen. i. 26. *Let us make man in our image.* Here the plural number is made use of, and as affirmed by some divines, Isa. liv. 5. where it is said, *Thy maker is thine husband*: it is, in the original, *Thy MAKERS is thine HUSBANDS*. And, Psal. cxlix. 2. *Let Israel rejoice in him that made him*, [Heb. or, in *HIS MAKERS*.] All which do plainly illustrate, that he who made all things is, in some sense, more than one: and therefore a plurality of persons, in one divine essence. Also, Gen. iii. 22. there it is said, *Behold the man is become like one of us*. This in no case bears that God spoke of himself, and his created angels, as equal to him; but must be understood of a plurality of divine persons, by all those who own the unity of the divine essence. Again, Gen. xi. 6, 7. there God says, *Go to, let us go down, and confound the language of Babel's builders*. This cannot be understood as spoke by God to angels, as if he needed their advice or assistance: but here the Father speaks to the Son and Holy Ghost; for, when the work is done, it is appropriated to God alone, ver. 8, 9.

Also, my soul, the Holy Ghost expresseth God sometimes in the singular number, to denote the unity of the divine essence; and sometimes in the plural number, to denote a plurality of persons in the same essence: as, Isa. vi. 8. *And I heard the voice of the Lord saying, Whom shall I send? and who will go for us?* Here the change of the number *I* into *us*, is very remarkable; and sufficiently intimates a plurality of persons in the same individual essence.

This glorious truth, concerning the Trinity, is further discovered yet in the Old Testament, by a threefold repetition of the name of God, as in the sacerdotal benediction appointed by God, Numb. vi. 24. *The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.* Here the name **JEHOVAH** is three times repeated; which denotes three distinct persons; and to these a threefold benefit ascribed: protection, to

the Father ; grace, mercy, and pardon, to the Son ; and peace, to the Holy Ghost the comforter. Also, Isa. vi. 3. there the song of the seraphims says, *Holy, holy, holy is the Lord of hosts*. This very repetition here used, intimates a Trinity of persons, in the unity of the Godhead, as ver. 8. above said, where intimation is made of a plurality of persons, in *Jehovah*, to whom this song is sung. And as, Psal. xxxiii. 6. *By the Word of the Lord, were the heavens made, and all the host of them by the Breath of his mouth*. Here is a plain distinction made of all the three persons concurring in the work of creation : By the substantial Word, the Son of the Lord, or the Son of the Father, *JĒHOVĀH* it may be rendered ; and the *breath of his mouth*, or the spirit of his mouth, or the breath of the Almighty.

Now, further, for proof of the ever-blessed Trinity, my soul, view Matth. iii. 16, 17. At Christ's baptism, there's the presence of the Trinity ; the Son bodily, and the Spirit like a dove, both visible ; and the everlasting Father present, by his audible voice, acknowledging of Christ as his *beloved Son in whom he was well pleased*. Again, Matth. xxviii. 19. at the institution of baptism, there the apostles are expressly commanded to *baptise all nations, in the name of the Father, Son, and Holy Ghost*. And again, 2 Cor. xiii. 14. this truth is farther plain from the apostolical benediction ; *The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all*. Again, Eph. iii. 14, 15, 16, 17. here we have *God*, the Father of our Lord Jesus Christ ; here the *Spirit* is called *God's Spirit* ; the author and giver of spiritual strength ; and *Christ*, the Son dwelling in the heart. Again, Rev. i. 4, 5, 6. here the Father is described from his eternal existence, *which is, which was, and which is to come*. Here, again, the holy Spirit, called the *seven Spirits* from his manifold and various operations : and here also is mentioned God's Son, Jesus Christ, the *faithful witness* ; the *first begotten from the dead* ; and the *prince of the kings of the earth*. Once more, my soul, view that gospel text, 1 John v. 7. *For there are three that bear record in heaven, the Father, the Word and the Holy Ghost ; and these three are one*.

Frequently, my soul, reflect on these gospel texts ; and others thou wilt find in sacred writ ; and plead the blessing of Christ, and the efficacy of his divine Spirit, to fix them in thy heart as a nail in a sure place. Faith in the unity of God's essence and in the Trinity of his persons is the first and great fundamental article of the Christian religion ; which thou must *receive in faith and love, entertain it in thy heart*, evidence it in thy practice ; and so thou shalt be *built up in holiness and comfort* ; and, thro' the sincere

cere faith thereof, be preserved unto eternal salvation. O my soul, if thou livest in the exercise of faith, with respect to the ever-glorious one in three, and three in one; then thy maker will be esteemed by thee as thy treasure, and thy happiness; Matth. vi. 21. *Where thy treasure is, there will thy heart be also.* Is God in heaven? thy heart will be there; thou wilt become heavenly-minded: heaven is the place where thou wilt most fully enjoy thy God: therefore, a setting of the heart upon heaven, is a fixing of the heart upon God; and this, when done through Christ, is the most certain, and truest evidence of saving grace. A heart fixed on God is the highest excellency of spirit, and the noblest part of the Christian disposition; it is the nearest and truest way to live a life of comfort. The countenance of God fills the soul, that most sincerely approaches his presence, fullest of the divine joys: it preserves the vigour of implanted grace, and enlivens thee in the way of duty. Heavenly and divine meditation is a precious cordial, in a day of trial and trouble: yea, and, my soul, if thou wilt but truly consider, there is nothing else but the eternal God worth the setting thy heart upon, by way of meditation, desire, and delight. And, O what need hast thou to plead the Lord would enable thee to get thy mind and heart fixt upon him? thou art conscious to thyself what a multitude of vain thoughts, inordinate affections, are rising within thee, as the bitter fruit of thy original corruption, and that from day to day.

“ To praise the Father and the Son,

“ And Spirit all divine:

“ The one in three, and three in one,

“ Let saints and angels join.”

S E C T. IV.

No HOPE without a SAVIOUR.

O Sovereign God, supreme Being, glorious Creator, sole proprietor, governor, and manager of thy creatures, and their actions, since thou hast cast my lot in a land of light, and a valley of vision; since I enjoy the benefit and privilege of thy sacred word, wherein is revealed thy divine will, and many glorious, mysterious, but most comfortable truths, absolutely necessary for the reasonable creature, Man, to believe, to meditate upon, and to bless thee for; O pity and help me, the meanest and most ungrateful of the human race, upon a sincere reading and hearing of thy word, to know what I am, and whence I came. The holy scriptures tell me, that thou formedst the body of the first Adam out

of the dust, and that thou breathed into his nostrils the breath of life; and so the man, the representative of his offspring, became a living soul; yea, a glorious creature, adorned with righteousness, knowledge, and holiness, made lord and governor of the lower creation; and that he had the law of thee, his God, written in his heart; and was, by thee, made capable to glorify thee, in the due observance thereof. Thus, O Lord, help me to believe, that *thou madest man upright, but he hath found out many inventions*. And this thy same very word has revealed, that though thou mad'st this glorious creature so perfect, pure, and innocent; yet for trial, thou enjoined him one precept to obey, and left him with the stock in his own hand, to the freedom of his own will: so that, upon the first attack, made by the apostate angel, the man was enticed, did eat of the forbidden fruit, sinned against his God, and ruined all his posterity descending from him: hereby he was denuded of God's image, lost his original righteousness, and, in place thereof, had original corruption, as a portion, which he conveyed to his posterity, by ordinary generation.

And, Oh! how bitter is the fruit of sin, even to elect souls! in this world, spiritual judgments in the inward man; such as blindness of mind, perverseness of will, hardness of heart, vain thoughts, inordinate affections, pride, and indolency of spirit in the duties of worship! These, and such like are what the redeemed of the Lord do daily complain of, besides afflictions, to which the outward man is liable: for, *man is born to trouble, as the sparks fly upward*. But all sin's bitter fruit here, has no proportion to the fruit thereof in the world to come: it is there the impenitent and reprobate sinner must be eternally thrust out from the presence of the ever living God; and must endure grievous torments in soul and body, without intermission, in hell for ever and ever.

But, blessed be thy renowned name, thou hast, for the comfort of elect souls, revealed in thy word, a covenant of redemption made with thine own Son, before the creation of man: and, as a second Adam, representative of the elect seed, thou mad'st with him a covenant of grace; and, in him, with all whom thou didst predestinate unto eternal life: for such he became incarnate, lived their sponsor, doing and suffering the will of his Father; he died in their stead, to expiate their guilt; he rose again, and agents, as advocate, for them at his Father's right-hand. And thus those who were by nature, and in their representative the first Adam, rebels to God, and slaves to their lusts, are made the *adopted sons of God*, and *temples of the holy Ghost*, thro' the second Adam, Jesus Christ. And however many imperfections do and will attend them, while in the body, yet, in the strength of his grace, they will

will go forward, admiring thy divine perfections, O eternal Father ; and adoring thee for the engaged Jesus, through the influences of whose Spirit, they are enabled in all duties, as to depend upon him, so to make mention of his righteousness, and his only ; and that until they appear before thee in Zion, as glorious saints, and made one with Jesus Christ. AMEN.

When God at first did man create,
He set him in a happy state.
With innocence his soul did shine,
Wisdom and righteousness divine.
In paradise the God of grace;
Did him below the angels place.
But in this state man did not stand,
The stock being lodg'd in his own hand.
But blest be God, the great Creator,
Who did provide a Mediator :
And e'er he made the creature, man,
He of redemption form'd the plan.

DIVINE

DIVINE CONTEMPLATIONS,

P A R T II.

Containing Contemplations on the Being, Attributes, Perfections, Excellencies, &c. of God the FATHER; such as his Essence, Invisibilty, Eternity, Unchangeableness, Independency, Sovereignty, Universal Monarchy, Ruling Decree, Election, Supereminent Perfections, Royal Government, Supreme Power, Justice, Righteousness, Holiness, Infinite Love, Unlimited Mercy, Compassion, Treaty with his Son, Indemnity, Superabounding Goodness, Sufficiency, Inexhaustible Fulness, Suffering Patience, Terribleness, Conduct of Providence, Care, Safe Protection, Statutes, House, Honourable Day, Sweetness of the Word, Tribunal.

S E C T. I.

Soliloquy on the ESSENCE of God.

O MY soul, thou hast much need to plead the exercise of a sound judgment, that thou mayst seriously reflect, and duly consider, that it is the first wise step, the reasonable creature ought to take, even to believe in the ESSENCE, and self-existence, of one, only, true, and living God; for, *he that cometh to God, must acknowledge and believe that he is*, Heb. xi. 6. And though he is, indeed, the *unity of essence*; yet he is also the blessed *trinity of persons*: and tho' he is the Father God, the Son God, and the Holy Ghost God; yet there are not *three* Gods, but *one* God: also, the Father is not the Son, neither is the Son the Holy Ghost; nor

is the Holy Ghost the Father or the Son : the Father is of himself ; the Son is begotten of the Father, before the creation of worlds ; the holy Ghost proceedeth from the Father and the Son : and they are all together worshipped and glorified as the one true God, and are the joint objects of all divine adoration.

O my soul, the eternal essence, and self-existence of the great God, is a mystery that no created finite being can comprehend : yea, and notwithstanding all the observes, made by the ancient, yea, and present learned philosophers and naturalists ; yet, were it not for the true and genuine account we have in the holy scriptures of himself, his creation, providence, and redemption, the brain of man would have been but at the best puzzled, and that to little purpose. But blessed be his name, though, as Job xi. 7. it is said, *Canst thou by searching find out God ? canst thou find out the Almighty unto perfection ?* yet, in Exod. iii. 14. God declares his eternal essence to Moses, when he says, *I AM THAT I AM.* But, O how comfortably does the Lord declare himself, by many gracious titles which none can or dare assume but his eternal self ? In Exod. xxxiv. 6, 7. he reveals himself as *the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, &c.* And Psal. xc. 2. there he reveals himself to be *from everlasting to everlasting God.* And Psal. cxlvii. 5. *Great is our Lord, and of great power ; his understanding is infinite.* And John iv. 24. *God is a spirit, and they that worship him, must worship him in spirit and in truth.* And James i. 17. *Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, nor shadow of turning.* Rev. iv. 8. *Holy, holy, holy is the Lord God almighty, which was, and is, and is to come.*-----These, with many more scriptures, reveal God to be almighty, a spirit, eternal, all and self-sufficient, omniscient, omnipresent, unchangeable, in his being, wisdom, power, holiness, justice, goodness, mercy, and truth. He is the sole and grand Parent of the whole universe ; the whole family above, and below, are his peculiar care. He reigneth, and *doth according to his will, in the armies of heaven, and among the inhabitants of this earth,* Dan. iv. 35. He is, O my soul, a most perfect independent essence, upon whom the whole visible and invisible creation doth depend. All the creatures wait upon him, and *he giveth them their meat in due season ; he hideth his face, and they are troubled ; he takes away their breath, and they die, and return to their dust : he sends forth his spirit, they are created ; and so he reneweth the face of the earth. The glory of the Lord shall endure for ever,* Psal. civ. 27,---31.

O my soul, what a wonderful thought is it, if thou couldst but fix thy thoughts upon the infinite, eternal, glorious essence, and self-

Self-existence of thy Creator, whose *presence filleth the heavens and the earth?* and that this glorious Being, *the Lord thy God*, always was, always is, and always shall remain the same; seriously to think God had no beginning? It is here, my soul, the short line of the most acute, created capacity, since finite, falls short, and is of no sufficient length to sound this bottomless depth, that God always was. O amazing profundity! even the eye of a sound faith, upon a due reflecting, cannot, at all seasons, aright perceive this mystery; but rests satisfied, believes, and takes God's word for it: for, the very essence of the sovereign God must undoubtedly be of such an eternal kind, though thou canst not possibly comprehend it: yea, and it must be an unshaken article of thy faith, that what God always was, he always is, and shall be; for, as he is infinite and eternal, so he is unchangeable and everlasting; and that in all the glorious and divine attributes and perfections of his holy nature. It was God's infinite love was the impulsive cause of man's redemption; and it is from that same unchangeable love, that fresh springs of his benevolence and beneficence do flow, for the support and comfort of Adam's offspring. But, my soul, what condescending goodness and grace is it, that this eternally glorious JEHOVAH should allow any of the fallen posterity of Adam, to share in the love of his complacency? and that he, from the boundless ocean of his unerring wisdom, should cause fresh streams to flow, in favour of elect souls, whereby they are enlightened in their minds, become inwardly beautified with saving knowledge, and are, indeed, *made wise unto salvation?*

O my soul, admire the *omnipotency* of God's essence. He is the Almighty, of unlimited power: with God nothing is impossible. ----He is also an *omnipresent* God. All that is done is ever naked before him; yea, all in authority, whether in the upper or lower worlds, hold of him, and must account to him; for, as he manageth all by his infinite wisdom, so he will bring all to pass, according to the pleasure of his own will: *his eyes run to and fro, through the whole earth.*---O! he is a *pure* essence, of spotless holiness, *cannot behold iniquity, but with detestation and abhorrence thereof*; the very heavens are not pure in his sight, and he charges his angels with folly. He puts no trust in his servants. He is impartial in his justice; *He accepteth not the persons of princes; he regardeth not the rich, more than the poor; for all are the work of his hands*; all are his property, and all at his disposal, Job xxxiv. 19. And Matth. v. 45. *He maketh his sun to rise upon the evil, and on the good; and he sendeth rain on the just, and on the unjust*; so that all above and below share in his goodness, and receive of his bounty. O! he is infinitely good, in his transcending greatness; and he is

inexpressibly great, in his boundless goodness.---He is a *faithful* essence : he even *keepeth covenant with the children of men* : and whatever he hath promised, he will, in his own time and way, bring to pass, and assuredly perform.---In short, my soul, the Lord Jehovah is the *one, only, eternal* essence ; deriving from none, communicating unto all. He stands in need of none to praise him ; for, he can receive no additional glory from created beings : but fresh springs of grace and goodness are ever flowing from his immense fulness, for the support of created beings, and for the comfort of elect and redeemed souls.---O my soul, the divine essence is the sole centre, and consummate content, of all perfect bliss and endless happiness : *He is excellent in working, wonderful in counsel, glorious in holiness, fearful in praises, doing wonders*, Exod. xv. 11. And as we have it, Job xxvi. 14. *Lo these are part of thy ways ; but, how little a portion is heard of him ?*

“ O great, glorious, and eternal Essence ; fill my soul with awful and lasting impressions of thy transcending glory, that I
“ may tremble at thy threatnings. O enable me, under thy holy
“ Spirit’s government, to walk with pleasure in the way of thy
“ divine precepts. Manifest thyself, as the God of all grace, to
“ my soul, that in the strength of thy own grace, I may live by
“ faith upon the unchangeable promises of the gospel. Father
“ of my spirit, former of my body, make me behave as a reasonable creature ; make me to act the part of a faithful subject :
“ O let my heart be ever filled and inflamed with a filial love to
“ thee, O my heavenly Father, for Christ’s sake.” AMEN and
AMEN.

Eternal Essence, God of might ;
Jehovah reigns, thou dwell’st in light :
Thy throne eternal ages stood ;
Thou art the everlasting God.
O may this thought possess my breast,
Where e’er I ramble do, or rest.
And since, Lord, I’m ay in thy sight,
No more let me in sin delight.

S E C T. II.

Soliloquy on the INVISIBILITY of God.

O MY soul, there is one only, the true and living God, who is *the King eternal, immortal, INVISIBLE, and the only wise God*, 1 Tim. i. 17. ; and yet it is said, when speaking of Moses’s faith, Heb. xi. 27. *For he endured, as seeing him who is IN-*
VISIBLE,

VISIBLE. Though God be invisible, and cannot be sensibly perceived by the mortal eye, yet he is ever an omnipresent God; and in every case, and every place, the Christian ought to plead for grace to behave as in his presence; yea, to sollicite, his gracious presence for his protection and direction, as is clear from Exod. xxxiii. 14. God gives there his promise, saying, *My presence shall go with thee, and I will give thee rest.* Moses replies, ver. 15. *If thy presence go not with me, carry us not up hence.* Tho' God be invisible, yet the true child of God perceives, by faith, that in *God's presence there is fulness of Joy, and that at his right-hand there are pleasures for evermore,* Psal. xvi. 11. and therefore cries out, Psal. xcv. 2. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.* And Psal. c. 2. *Come before his presence with singing.* And as an evidence of the Psalmist's being sensible of God's omnipresence, he cries out, Ps. cxxxix. 7. *Whither shall I go from thy Spirit? or, whither shall I go, or flee, from thy presence?*

Thus, O my soul, thou hast clearly seen God's invisibility revealed and evinced from the scriptures: and though thou cannot possibly see God visibly, yet he ever beholds thee; he observeth thy very thoughts, hatched in the inward recesses of thy heart; yea, he marketh all thy outward steps: and therefore a most profound humility and holiness becometh thee, at all times, and in all places; for wherever thou art, God is there; and however thou art employed, he takes a special notice of thy behaviour.

And, O my soul, the great invisible Jehovah has manifested himself in founding and fixing a material world, a terraqueous globe, whereupon thou hast had thy abode for some considerable space: and thou mayst notice how he renders himself visible even here, by the variety of created beings which abound herein; for, by these sensible things, he typifies and resembles things of a spiritual and more noble nature. There is such an impression, or like the print and seal of God upon the world, and things here below, that even in time, an eternity it self is shadowed forth. Omnipotency summoned creatures out of nothing; God's almighty Word brought them over into being. And as God manifests his infinite and *invisible power*, in the creation of beings; so his *infinite wisdom* appears in their beautiful order and harmony, in that each creature observes its station; and all the parts of nature hang, as it were, upon one another, in a link or chain: the observation whereof made the Psalmist cry out, Psal. civ. 24. *How manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.* The *motion* of the various orbs and clouds, in the upper sphere, which compass this world, in that the one doth
not

not clash against the other, renders the *power* and *wisdom* of God visible.

And, my soul, how doth the *great goodness* of the invisible God shine, in his creating man, in his primitive uprightness, after his own image? The divine prints of the Deity were, as it were, impressed upon the essential faculties of the man's will and reason. The man's mind, in his innocent state, was a lamp of pure light, a knowledge without a mist or dark shadows: yea, he was made sovereign Lord over the brutal world; for, without, the creatures were subject without resistance; and within, his affections were so. But, by the man's sin, the case alter'd; all went out of order; a mere confusion appeared: the man's reason became miserably clouded; he was stripped of his innocence; his holy rectitude of spirit ceased, and was lost; the beasts without, and the inward affections of the man, rebelled. Notwithstanding hereof, the invisible Jehovah, who is infinitely good, and delights in doing good, manifested his mercy and grace; and had, before hand, provided a remedy; and, in the fulness of time, he more clearly than in all his works before, manifested himself to a sinning world, in and by Jesus Christ. This is the last and the greatest appearance of all; for it is but the footsteps of God, that are manifested in the creatures: but the Lord Jesus Christ is the eternal, infinite, uncreated image of the invisible Father; the *express image of the invisible God*.

And, O my soul, what a glorious sight doth the sinner by faith obtain, when admitted to behold the human nature taken into the person of God! to see the fulness of the Godhead dwelling in a creature hypostatically! O how wonderful, and never enough to be admired, is it to see God's eternal Word, whereby the worlds were framed, *made flesh*! O how amazing to see the infinite Wisdom of the invisible God, which endowed man at first with reason, assume humanity! O never was God so visible in man, nor man so united to God, as in this supernatural and excellent dispensation. It is herein that more of God's glorious and his gracious presence is to be seen breaking forth, in favour of the lapsed posterity of the first Adam, than in all the works of creation. It is here, O my soul, that all the prophecies and promises, contained in sacred writ, do centre. It is here all the substance of legal types and shadows; yea, the very completement of the moral law, and holiness and righteousness, do live, and breathe, and walk; and are practically exemplified in the human nature of the second person of the ever glorious Trinity, the Lord Jesus Christ; to whom be eternal praise. AMEN.

“ O invisible Being, who art the omnipotent and omnipresent
“ God;

" God; enable, under the lively exercise of faith in thy omni-
 " presence, through thy own grace, to behave suitably. Thou,
 " O Lord, knowest my down lying, and mine up rising; my most
 " secret conceptions are distinctly perceived by thee. Many ve-
 " ry horrid irregular expressions drop from my polluted lips. If
 " thou shouldst lay justice to the line, and judgment to the plum-
 " met, the whole race of the rational creation must perish. O
 " Father, while I am feeding here in the wilderness, under the
 " management of thy providential presence, grant me the graci-
 " ous presence of thy holy Spirit, to lead me so close in the nar-
 " row path of piety while here, so that hereafter I may not be
 " frightened with thy judgments, nor distracted with the terrors
 " of thy dreadful presence, which the damned smart under in
 " hell: but on the contrary, make me, against my turn of mov-
 " ing hence, fit and meet to be seated under the rays of thy di-
 " vine presence, in the upper temple, where the radiant beams of
 " the Schechinah are ever splendid without a cloud." AMEN.

Invisible Lord God of might,
 Thy throne's in heav'n, compass with light:
 In lower hell, thy vengeance reigns;
 The damned groan, confin'd in chains.
 Thy providences are express'd
 From South to North, from East to West.
 Thy grace thou dost, by divine art,
 Ingraft within the elect's heart.

S E C T. III.

Soliloquy on the ETERNITY of God.

O MY soul, if thou dost but aim to think upon the **ETERNI-**
TY of the everlasting *Father* of spirits, the God of all flesh,
 in his glorious perfections, purposes, and providences, thou wilt
 soon perceive, that this is a field too spacious, yea, immense, and
 cannot be traced by a finite capacity: the most intellectual angels,
 in their highest order, when launching forth into the ocean of
 God's eternity, and that he always was, must here stop, and ad-
 mire with amazement, since no parallel or proportion can be fram-
 ed betwixt a finite and infinite: neither, indeed, can any created
 being comprehend the eternity of the great and glorious Creator,
 further than to know that he is altogether incomprehensible; as
 Job xi. 7. the question is there proposed, *Canst thou by searching
 find out God? yea, who can find out the almighty unto perfection?*

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It is he who is the *high and lofty One, who inhabiteth eternity*, Isa. lvii. 15. And in Deut. xxxiii. 26. where Moses, speaking of God, says, *There is none like the God of Jesburun, who rideth upon the heaven in thy help, and in his excellency on the sky.* And ver. 27. *The eternal God is thy refuge.* And Psal. xc. 2. *From everlasting to everlasting thou art God.* Psal. xciii. 2. *Thy throne is established of old: thou art from everlasting.* And Isa. xl. 28. *Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary?* And Dan. iv. 3. *His kingdom is called an everlasting kingdom, and his dominion is said to be from generation to generation;* and as the prophet Habakkuk, chap. i. 12. *Art thou not from everlasting, O Lord, my God, mine holy one?*

O my soul, though thou cannot comprehend the eternity of the almighty God, (the thought that he always was, doth indeed reach beyond thy line) guard against calling the eternity of Jehovah in question: let it always satisfy thee, that God, in his blessed word, has revealed this great truth, which thou must entertain as an article of thy faith. Wherefore, do not too fondly overstretch thy capacity, in sounding a depth where thou art sure to find no bottom. Neither thou, nor any finite mortal, hath a line sufficient for this purpose: therefore, in the exercise of a sound faith, strive daily, in the duties of obedience, to bless the eternal God, *who is, who was, and who is to come.* Believe in his omnipresence, and all-sufficiency: apply to him as such, and as thou art directed in his word; and depend upon him, that he will ever be such, as he ever was, and now is, and that thro' all the ages of eternity.

O my soul, as the most high God is himself from all eternity; so all his *decrees, and purposes*, are established from all eternity; as Isa. xiv. 26. *This is the purpose that is purposed upon the whole earth.* And as Jer. li. 29. *For every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation, without an inhabitant.* And Rom. viii. 28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* And Rom. ix. 11. *For the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand.* And ver. 17. *with respect to Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee.* And Eph. i. 4. *According as he hath chosen us in him, before the foundation of the world.* Ver. 5. *Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will.* Ver. 11. *In whom also we have obtained an inheritance,*
being

being predestinated according to the purpose of him who worketh all things, after the counsel of his own will. Chap. iii. 11. According to the eternal purpose which he purposed in Christ Jesus our Lord. 2 Tim. i. 9. Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. O my soul, the eternal God has determined whatsoever comes to pass; and has, in his word, assured the believer, that all he has purposed, he will accomplish: Isa. xiv. 24. Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. Ver. 27. For the Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back? And, ver. 26. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. And Isa. xlv. 11. I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. And Psal. xxxiii. 11. The counsel of the Lord standeth for ever; the thoughts of his heart to all generations.

O my soul, the love and mercy of God are also eternal, and endure for ever. O! was not that love eternal that was the impulsive cause of man's redemption? and is it not from all eternity that the great God had determined to send Jesus Christ, the mercy of mercies, into our world, to become the son of man, that sinners might again be made the adopted sons of God? O my soul, thou ought to join the Psalmist, and say, as Psal. c. 5. The Lord is good, his mercy is everlasting; and his truth endureth to all generations. And Psal. ciii. 17. The mercy of the Lord is from everlasting to everlasting, upon them that fear him. And Psal. cvi. 1. The Lord is good, and his mercy endureth for ever. Alas! my soul well mayst thou, under a back-look of thy way and walk, cry out, *Unclean, unclean*. And yet, though thou art altogether unfit to form a right thought, with respect to any of the divine perfections, yet, since the eternal God has given thee any measure of reason and judgment; yea, and further, as thou hast assumed the title of Christian, and openly hast professed thy faith in a crucified Saviour, and in the precious mysteries of gospel revelation, thou stands engaged, and art bound frequently and fervently to plead, that the meditations of thy heart, and the words of thy mouth, may be directed of the divine Spirit, that thence comfort may spring to thee; and that, through the influences of the holy Spirit, and the soul-reviving streams of free grace which flow from the fountain, beneath the throne of God, thou mayst, as becomes a true lover of Jesus, be ever forgetting the things that are behind, never stopping, (as if thou hadst attained, or were become perfect,) but

but

but always reaching forward, *pressing towards the mark for the prize of the high calling of God in Christ Jesus*, until thou arrive to the saints eternal rest. It is there, O my soul, thou only can obtain the fullest views of the infinite perfections of the eternal God.

O my soul, thou mayst by faith infer, that as God is eternal, so the *blessings*, so the *mansions*, so the *inheritance*, and that *perfect rest*, that *remains for the people of God*, (all which the eternal Christ of God has purchased) they are all eternal; and this is the crown of the saints expected crown: this is the cape-stone of the christian's joy. It would be like a hell in heaven, to think of a removal from the divine presence, or to have a dread of any thing that might interrupt the soul from the continued vision of the divine glory, shining in the face of the God-man. Mortality is the disgrace of all sublunary glory. And, O how mean and contemptible would all the shining or sparkling trifles of time appear in my sight, if I could but seriously by faith reflect, and think upon that moment, when my soul shall be summoned to go forth out of this body of sin and death, to meet with the blessed redeemer, and to be incircled in his blessed arms, and to be forever with the Lord! O! could I think upon a grave opening, a dead body reviving, and the voice of the eternal Saviour of souls, saying, Arise, and live, and die no more! O how blessed must that eternity be, where the soul shall enjoy a perfect freedom from all perplexing thoughts, and is become incapable of fear to interrupt its constant joy, and shall rest and remain a pillar in God's temple, and shall go out no more!

" O eternal Jehovah, awake me, rouse me up, let the daily thoughts of eternity become a blest mean to raise me from a spiritual sloth and lethargy. O give me grace to fit me for the eternal inheritance; fit me for eternal life, that I may be filled with an eternal love. Give me to share in immortal joys, and my thanks and songs of praise shall be immortal. Clothe me with immortal glory, and I will never cease, but ever join with the debtors of free grace in ascribing immortal praise, to the *King eternal, immortal, invisible, and the only wise God. Every perfect gift cometh from thee, O Father of lights. All I can attain to here, or expect hereafter, in the the way of comfort, must spring from thee. O bless me, and the all I enjoy, so as that I, and the all thou sends, lends, or gives me, may devolve to thee again.*" AMEN.

Eternal is thy kingdom, Lord:
 The orbs in heaven obey thy word.

Thy throne was ever fixt on high
 Before thou spread the starry sky.
 Ay didst thou reign, ere time began,
 Before thou form'dst or madst the man.
 Always thy kingdom shall endure,
 When earth and time shall be no more.

S E C T. IV.

Soliloquy on the UNCHANGEABLENESS of God.

O MY soul, the sovereign Jehovah is an *unchangeable* God, *The same to-day, to-morrow, and for ever.* It can only be properly and truly said of the almighty God, that he was, that he is, and that he shall ever be the same. Daily experience shews the uncertainty of man's abode here, Psal. xlix. 12. *Man being in honour abideth not* : he is every day exposed and liable to changes. In Psal. xc. 2. it is said, that *God is from everlasting to everlasting God*; and it is subjoined, *thou turnest man into destruction, &c.* Yea, even during his pilgrimage course here in the world, how many changes is man liable to, in his thoughts, in his circumstances, yea, in his temper, and disposition, and in his very nature? but the eternal Creator is immutable in his holy divine nature, and in all his eternal and infinite perfections, Mal. iii. 6. *For I am the Lord, I change not.* And, James i. 17. he is called, *the Father of lights, with whom is no variableness nor shadow of turning.* And thus God's unchangeableness is a rock of consolation, whence fresh springs of hope flow to the believer under all the changes he meets with in this mutable and unstable state: the fairest prospects whereby the hope of the rational creature is elevated; yet upon the enjoyment of what is hoped for, and been, perhaps, long expected, the soul never finds the contentments proposed: and were there a real comfort to be found in any thing of this kind, it is but short-lived; for, as the moth consumes the most richly embroidered apparel, wherewith the princes or dames of this earth do adorn or deck themselves; so does flying time consume and waste all temporal enjoyments; yea, all the most precious treasures, the sweetest pleasures, the most eminent honours, and worldly pomp; yea, our very dearest and nearest relations, they all in process of time, become withered, and, like Jonah's gourd, decay: or, in case these are had in esteem by us, till our period of time expires, they become, at that moment, all physicians of no value, and can give no comfort when we must bid to all such an eternal adieu. And therefore, nothing must bear any proportion

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to the unchangeable God, who is from everlasting to everlasting the same; Deut. xxxii. 4. *God is a rock, and his work is perfect. One age passeth away, and another cometh;* but the rock abideth where and what it was, Jehovah. God is the rock of ages, and his decrees, and immutable purposes, are called *mountains of brass*. Zech. vi. 1. being all firm, durable, and unchangeable. In Job xxiii. 13. it is there asserted, *He is in one mind, and who can turn him?* God is the same for ever and ever, Psal. cii. 25, 26, 27. and Exod. iii. 34. God's name is I AM, plainly pointing forth, the immutability of his glorious nature.

O my soul, God is the greatest good; he is the best and chiefest; he is a being of ever glorious purity, uncompounded in his being; in which there neither is nor can be the least mixture. There can be no changeableness ascribed to God, else it would eclipse the very glory of his name, and overthrow the confidence and joy of his elect, and heaven-born souls: yea, his immutability is a principal part of his glory, as Numb. xxiii. 16. *He is not as man, that he should lie; or as the son of man, that he should repent.*

O my soul, what would the Christian do under its frequent relapses, were it not for the comfort, that arises from the sure foundation of God's unchangeableness? Is it not thence their perseverance in grace flows? It is built upon this glorious attribute; for, says the poor soul, tho' I am unstable, liable to many changes; sometimes in the mount, and sometimes in the valley of tears, blessed be the name of my unchangeable God, whose *gifts and calling are without repentance*, Rom. xi. 29.; and therefore, the penitent sinner never repents of his making choice of Christ, and the way of godliness. If God were to alter in his love to the elect race, how soon would all their love to, and delight in God vanish? It is true, the providences of God are changeable; but it is as true, his promises are unchangeable; and these, indeed, are the rising springs of the soul's consolation: were these to fail and dry up, all created glory could no way refresh the true Christian's soul. Their joys result from the stability and firmness of scripture promises, Heb. vi. 17, 18. *That by two immutable things in which it was impossible for God to lie, we might have strong consolation, &c.*---The hope of the Christian's eternal life depends upon God's unchangeableness, Tit. i. 2. *In hope of eternal life, which God, that cannot lie, promised before the world began.* God is unchangeable in his omnipotency, Isa. lix. 1. *The Lord's hand is not shortened, that it cannot save.* And Psal. xxxiii. 11. *The counsel of the Lord standeth for ever; the thoughts of his heart to all generations.*---O his love is unchangeable; *I have loved thee with an ever-*

lasting love, Jer. xxxi. 3.---Yea, all his gracious *pardons* are unchangeable; they are final without revocation, Heb. viii. 12. For, *I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.*---And, my soul, remember what David says, 2 Sam. xxiii. 5. that *God had made with him an everlasting covenant*. Here the covenant is of God's making, and it is like himself; it is unchangeable and everlasting. Time is the measure of the things of time; but everlastingness is the measure of God's covenant. When the Lord espouseth a people, yea, or a sinner, to himself in a covenant-relation, he *betrothes them to himself for ever*, Hos. ii. 19. And then they may with joy conclude, as Psal. xlviii. 14. *For this God is our God for ever and ever; he will be our guide, even unto death*. And this immutable covenant, as it is built on God's unchangeable purpose, as Tim. ii. 19. *The foundation of God standeth sure, having this seal, the Lord knoweth who are his*: so it is built upon the free grace of God in Christ Jesus; *It is of faith, that it may be by grace, to the end the promise might be sure to all the seed*. It is not founded upon the imperfect obedience of man, like the first covenant; but upon rich grace, a steady and firm foundation: it is built on Christ's suretyship, and that gives an unchangeable stability to it, Heb. vii. 22. *Jesus was made the Surety of a better testament*, or COVENANT. He performed the part of a Surety, by suffering all the punishment due to elect sinners. He payed all their contracted debt, yea, and he will work in the elect soul all that God requires of them, in a covenant of grace. And thus this covenant becomes everlasting; and the virtue thereof decays not through time, neither is there any article thereof liable to change, as other things are, but is this day the same, and will be unto the end of the world, as potent and efficacious to every believing soul, as it was to David, or any of the first believers. The Christian may say and sing, *The creature was and is not, but my covenanted God is the same*. His name is I AM; and his covenant is the same for ever and ever.

“ O almighty unchangeable Lord God, thou art the one, only glorious, absolute, perfect being; firm and stedfast in all thy resolutions and purposes: constant in thy love; faithful in thy promises; with thee is no *variableness neither shadow of turning*.
 “ O Lord, while I am here in the body, I am exposed, and must expect a variety of providences in my lot daily, as such do occur with respect to my outward state, circumstance, and temper: so, with respect to my spiritual walk, what untender steps do I frequently tread in? what irregular expressions do I pronounce with my lips? Alas! and, what monstrous ingratitude
 “ appears

“ appears in the whole of my behaviour, under the repeated mercies, blessings, and benefits I have received from thee ! O Lord, how often do spiritual judgments break in upon me as flood ? For thy name’s sake remember me with a covenant love ; and lift up thy standard in my soul, to the defeating of all that mars my progress in sanctification, that so, thro’ thy Spirit’s internal operation, I may be made fit for my unchangeable and eternal state, in the heavens above.” AMEN.

Unchangeable is God Most High,
His counsel stands eternally.
In’s all he does the same remain ;
I AM is his most glorious name.
The covenant that he did frame,
No day or date, can change the scheme.
He fixt that cov’nant firm, and sure,
Which shall through ages all endure.
Though sin he’ll visit with his rod,
Yet he’ll ne’er cease to be a God,
To sp’ritual David, and his race,
His elect seed, and sons of grace.

S E C T V.

Soliloquy on God’s INDEPENDENCY.

O MY soul, when thou retirest from the hurries and confusions of a present world, and art enabled to commune with thy heart, by thyself all alone, what subject canst thou propose so noble, so glorious for thee to converse about than the glorious perfections, attributes, prerogatives, and properties of thy great Creator, who has commanded thee to study a true knowledge of him, and of Jesus Christ his son, whom he sent into the world to redeem elect souls ? And when speaking to thyself of the greatness and goodness, the glory and grace of the eternal sovereign God ; surely, to a soul who has attained any knowledge of this God to be its God reconciled in Christ, this must be very agreeable, and most comfortable to view him, by faith, as a *self-dependent* God : a complete, perfect, pure, and omnipotent essence, intirely independent of any. O my soul, he is the glorious all, and the gracious all, who is in and to all. As all things in the heavens above, and in the earth below, were created by the independing God ; so all things are managed by him, without dependence on any ; his decree is altogether absolute and independent. And as he

has determined, in the counsel of his own will, from all eternity, so he will promote his purpose, and accomplish his designs; and it shall ever be said of him, as Deut. xxxiii. 26. *There is none like unto the God of Jesburun, who rideth upon the heaven in thy help, and in his excellency upon the sky.* Ver. 27. *The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, &c.* And 2 Sam. vii. 22. *Wherefore, thou art great, O Lord God, for there is none like thee; neither is there any God beside thee.* Isa. xli. 5. *To whom will ye liken me, and make me equal, and compare me, that we may be like?* Ver. 9. *For I am God, and there is none else; I am God and there is none like me.* Micah vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?*

The *Independency* of the only one God, as it is an infinite perfection, it is consequently incomprehensible, and can only be admired by such who do sincerely ponder, and think thereon. And, my soul, as it is certain, that God himself is independent; so it is certain, all do depend upon him. The whole of the heavenly frame, as well as the whole family of heaven, for motions, influences, and subsistency, depend upon him. Yet, alas! my soul, there are many of the reasonable race, whom this independing Sovereign has furnished and endued with common speculative knowledge and reason; yea, parts far above what thou or the common sort of mankind can pretend to, who exert these their talents, to derogate from the glory of God's omniscience, his infinite wisdom, and his free and eternal grace; and that, by calling the decrees of the almighty one God in question, or making them conditional, and something to be done by the impotent man, by a free will for that purpose remaining in them: yea, it is pretended by these rational Rabbins, that they can repent and believe at pleasure; and what is agreeable to their reason, they own and acknowledge; what exceeds their gilded reason, they little mind. But if thou ownest sacred writ, thou must believe it as a great article of thy faith, that the sovereign, independent King, eternal and immortal, has decreed, and in the counsel of his own will appointed all things very peremptorily, without leaving any thing to depend on the variable will, or pleasure of any created being. Assuredly, my soul, all depends on his own will and pleasure; and the knowledge hereof he giveth to babes, while the wise, prudent, and crafty are left blind-folded. Upon which dispensation, Christ the wisdom and power of the independing God says, *Even so, Father; for so it seemed good in thy sight,* Matth. xi. 26. See Eph. i. 5, 9, 11. It is there plain, that he did predestinate and foreordain; and what he

did

did predestinate is from everlasting, and unchangeable; and consequently can have no dependence on the conditions of mankind, which are always, or very frequently, liable to vary.

My soul, account it thy duty to believe, that infinite wisdom, being independent of any, has most wisely determined every thing concerning the end of his work. Did he create man? he has doubtless foreordained what shall come to pass concerning him, both with respect to time and eternity: for, as he himself is independent, so he has made all beings to depend on him. He has never so far derogated from his own glory, as to make a set of creatures more beholden to themselves than to him. He is and must be always accounted the first and universal cause of all things. O my soul, how monstrously absurd is it to vent such an opinion, as seems to make the most high God, depend in any case, or circumstance, upon the creature; and the will of the independent God, in bringing his purposes to pass, to depend upon the will of man! It is most certain, that the Lord Jehovah, in his moral government of the world, has appointed means in the execution of his divine decrees; but these are also ordained of God, and cannot be called conditions performed by the man, in and of himself. The whole creatures have a dependence one upon another, for aid, supply, support, and comfort: the earth, in order to produce food for man and beast, depends upon the influences of heaven; yea, and who knows how far the angels, or guardians, of the human race, are serviceable? But all such like dependence among or betwixt creatures, is no more than what is predestinate or determined by the independent God of infinite wisdom.

O my soul, flee to and depend upon God only: trust not in an arm of flesh. Take care of self, the horrid monster, before whom thou dally falls victim. Alas! it is a Dalilah, or cursed Goddess, before whom mortals daily bow; and, alas! are often not sensible thereof. The true Christian motto is to disside carnal corrupt self; and plead for, and confide in, the Spirit of the independent God for his graces, the means, or conditions, of decreed salvation; for, without repentance, faith, and perseverance, a sinner has but little hope well grounded in order to salvation: yet it is not upon the condition of any sinner's repentance, faith, and perseverance, that God decrees to save them; but by his having eternally decreed their salvation, he also decreed to give them grace to repent, to believe, and to persevere; yea, and all other necessary means of salvation. So that, my soul, thou must thus see the need thou hast of depending upon the independent God, for the necessary means and conditions of salvation, and for salvation from God by these means. And notwithstanding the absolute-

ness and peremptoriness of the eternal decrees of Jehovah, the sinner is not to be discouraged, so as to neglect the use of means: the outgoings of providence are in the paths of diligence; yea, even in the decree of the independent God, the end and means are inseparably joined together; in so far as God has decreed to bring about the end by such means, and no otherwise.

O my soul, look to, and depend upon God; acknowledge him in all thy ways: go always to him for counsel, Pro. xix. 21. *There are many devices in a man's heart; nevertheless the counsel of the Lord shall stand.* Man may and doth propose, but God disposes. Away with all solicitous distracting cares and fears; cast thy burden on the Lord for direction, as well as for protection, that he may lead thee in the way everlasting. Phil. iv. 6. *Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.* All events are in the hand of the Lord. God can direct thee best: the disposal of thee, and all thy actions, are in his hand, as Jer. x. 23. *O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.* Therefore,

“ O eternal God, as thou art independent, and all thy decrees
 “ absolutely so; give me daily grace to believe in Jesus Christ,
 “ that I may admire and praise thee for thy free love, and for the
 “ declaration of thy eternal counsel, and purpose of salvation to
 “ all who believe; and that the same is absolute and peremptory,
 “ not depending on the power of my free-will. Thou only dost
 “ give grace to believe, to receive, and to rest upon Jesus Christ;
 “ and thou only givest grace for grace, to enable to persevere un-
 “ to the end, in order to salvation. O Lord, make with me an
 “ everlasting covenant: turn not away from me, but do me good:
 “ put thy fear in my heart, that I may never depart from thee,”
 AMEN.

’Mongst princely powers apparent high,
 Above, yea, or below the sky,
 There’s none array’d with power divine,
 Nor are their works, Lord, like to thine,
 Thou art the one God independent,
 Thy works and ways are all transcending.
 All finite thought to comprehend,
 All beings, Lord, on thee depend,

S E C T. VI.

Soliloquy on the SOVEREIGNTY of God.

O MY soul, as there is but one God, so must that one God be the only SOVEREIGN of, and over all beings. And this very one sovereign God does manifest his omnipotency, in his great and wonderful work of creation; also his omnipresence, his infinite wisdom, and his all-sufficiency, in his providential preservation of the species of created beings, and in his ruling and governing all of them in their various motions and actions; yea, he is the sovereign God of all grace, and all glory: he is the sole sovereign, by his infinite power, and greatness. His incomprehensible Sovereignty is extended without limit: he is sovereign God, both within and without this world; and consequently all things are naked in his view. He is sovereign over all, within all, and without all things; included in nothing, nor excluded by or from any thing. By his sovereign omnipotency he is most able to do all things; as is affirmed by our Saviour, Matth. xix. 26. *With men this is impossible; but with God all things are possible.* The sovereign Jehovah has an *absolute* power; by which he can do more than he either doth or will do: but, by his *actual* power, in his moral government of the world, he causeth all things to be, which he freely willeth; Psal. cxxxv. 6. *Whatsoever the Lord pleased, that did he, in heaven, and in earth; in the seas, and all deep places.*

O my soul, believe it, that God, the one only true and living God, as the grand and sole Sovereign, according to his own good pleasure, has most certainly decreed every thing and action, whether past, present, or to come; together with their circumstances of place, time, means, or end: yea, and such things, which the children of men weigh in the scale of their judgments, and approve, or condemn, according to their carnal or corrupt reason; yea, and perhaps such things are in their own nature evil: yet these things, or such occurrence, is in God's eternal counsel respectively good; in that it is some occasion and way to manifest the glory of this sovereign God, either in his justice, or in his mercy: and the execution of God's decree, is that by which all things in their time, is accomplished; and that even as they were foreknown and decreed, by this sovereign God.

And upon the almighty sovereignty of Jehovah is founded that decree of *predestination*; by which he has ordained all mankind to a certain and everlasting estate, either to salvation, or condemnation;

nation; and that for his own glory. God's will is sovereign, by which he doth most freely and justly, with one act, will all things; Rom. ix. 18. *He hath mercy on whom he will have mercy, and whom he will he hardeneth.* Eph. i. 5. *Who hath predestinated us to be adopted, through Jesus Christ, to himself, according to the good pleasure of his will.* 1 Thes. v. 9. *For God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ.*

O my soul, how is the sovereignty of the great, glorious, and gracious God manifested in the creation of beings; in the fall and rise again of poor man! God made all things very good, by his word, without mean or instrument; Heb. xi. 3. *Through faith we understand that the worlds were framed, by the Word of God.* And Psal. cxlviii. 5. Here Sovereignty produced, or brought forth, out of a deformed substance, a world, a beautiful palace, fit to be inhabited: he created a glorious heaven, compassing the orb of earth and water about; Job. xxvi. 7. *He stretcheth out the north over the empty place, and hangeth the earth upon nothing.*

And, O my soul when thou viewest the hemisphere above thee, what ground hast thou to admire sovereign majesty, wisdom, and omnipotency, shining bright in the regular motions of the numberless army of heavenly orbs, and how serviceable they are to this lower world and the inhabitants thereof? As for a third, the invisible heaven, which is, 2 Cor. xii. 4. called *paradise*, thou needst not, O my soul, over curiously dip or pry into its glory; but rest satisfied, and believe what description God has given thereof, since he has told thee, that *no eye has seen, nor ear heard, nor can it enter into the heart of man what God has in reserve for the redeemed of the Lord, who shall enter and take up their eternal rest there.*

O there is much of God's sovereignty to be seen daily in the kingdom of his governing providence. He reigns and rules as the sole sovereign; and therefore, under every overture and occurrence, thou oughtest to stand silent before thy Maker, having a constant impression on thy heart, that nothing can come to pass, but what the sovereign God doth order, or, (for his own wise ends, known only to himself,) permits to be; for, though it is most justly supposed the good angels have a strong hand in promoting or preventing the affairs of this life; yet all these officiate according to the commissions they have from this sovereign God: yea, also what steps the apostate race, or the fallen angels, may take or whatever evils they may have a hand in bringing to pass, they are limited with respect thereto; and neither dare, nor can exceed the fixed bounds. Therefore, my soul, thou, under a consideration of God's sovereignty, oughtest, under every changeable dispensation

ation of providence, to be constant in the duty of passive obedience; and intirely submissive to the divine will. It is most unbefitting for the creature to quarrel and strive with that sovereign God who made it; Job xxxiii. 13. *Why dost thou strive against him, for he giveth not account of any of his matters?* As he is a sovereign, so of necessity, unaccountable and uncontrollable: he says, Psal. xvi. 10. *Be still and know that I am the Lord.* His dominion is absolute and his disposal should be acceptable to all: as Eli said, 1 Sam. iii. 18. *It is the Lord, let him do what seemeth him good.* In Zech. ii. 13. God manifests his sovereignty saying, *Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.* He sends changes to the nations, and orders desolation to attend them. And is not, O my soul, God the sovereign proprietor, most justly the sovereign disposer of his property? what hast thou, or what does any of the created race enjoy? Their richest treasures, their greatest pleasures, their highest honours, all these they have by way of loan: and therefore when the sovereign owner, and disposer of all demands or commands back what is his own; yea, is it health, or life itself, thou shouldst remember what Job says, and join in saying, *The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.* And thus with respect to every providence, improve thy thoughts of God's sovereignty.

But, O my dearest soul, how does the sovereign wisdom, love, and goodness of the glorious I AM shine in favour of an elect race, in that even he who did predestinate creation, and permit the fall, did also, in his sovereign decree predestinate his own eternal Son, Jesus Christ, from all eternity, to perform the office of the Mediator, that in and through him all the elect seed should be saved? Heb. v. 5. *Thou art my Son, to-day I have begotten thee.* Isa. xlii. 1. *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.* Yea, O my soul, it has ever been, and this day is a glorious and admirable effect of sovereign omnipotent grace, that effectually converts a soul to the faith of gospel revelation, and determines them to close with the sovereign God, through Jesus Christ. The sovereign grace of God creates a new eye in the mind; 1 John v. 20. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true.* All the angels in heaven, all ministers and pastors of God's flock here, can give no such illumination; 2 Cor. iv. 6. *It is God who commands the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* It is this sovereign power,

power, that must break in and promote a supernatural work upon the conscience, and make the stubborn will to bend. Therefore, my soul, address the sovereign God, whose throne is fixed between the cherubims, whose sceptre is stretched forth from the mercy seat; plead and say,

“ O sovereign Majesty, open my lips, soften my heart, break the iron sinews of my will. Oh! how oft am I struck dumb before thee? my heart is hard; my will is perverse; yea, in me there is an aversion to truth and godliness. O, by thy sovereign power, *work in me, both to will and to do, of thy own good pleasure.* O pour down thy Spirit upon thy word; make it mighty, through thy sovereign power, to the breaking down of strong holds, to the opening of the iron gates, and to the breaking of the brazen bars asunder, that the King of glory may come in, and take possession of soul and heart; that so all his and my enemies may withdraw and disappear, at the coming and presence of the Spirit of the Redeemer, who only sovereignly applies all the blessings of Christ’s purchase to the soul.”

Which of the sons of Adam dare,
Or angels, with their God compare?
All who delight to serve the Lord,
The honour of his name record.
Let heav’n and earth his power confess,
His sov’reign name adore and bless.
Praise, O my soul, the God of might,
Who dwells in uncreated light.

S E C T. VII.

Soliloquy on God’s UNIVERSAL MONARCHY.

THOUGH this world, O my soul, wherein thy lot is cast, is but a very small part of God’s creation; yet herein are several monarchs, princes, and powers, who, in their various districts, and different stations, have been, or are very active; and, in carrying on their pernicious projects, do oftentimes prove themselves the appointed means of reducing, if not their own dominions, the adjacent, or neighbouring places to a scene of misery and blood. But hence always the believer ought to take comfort, that the whole universal creation, the higher heavens, and all their hosts, this lower world, a terraqueous compound, with all thereon, and therein, are all the workmanship of one God: and

as they are all the sole property of, so are they all managed by, one only sovereign LORD and MONARCH, and that from East to West, from North to South; yea, from height to depth, from breadth to length, all are his peculiar care. He has, indeed, established his throne royal, and the kingdom of his glory, in the upper regions: there the golden altar is fixed; there the glorious sceptre of his sovereign, divine, and immense power is; and thence it is stretched forth over all, even to the outmost ends of the earth. It is in the heavenly sanctuary, that always ten thousand times ten thousand of spotless angels surround the throne of his most excellent glory; and these ministering spirits are always ready to act the part of faithful subjects in paying homage to their sole and dread sovereign; ever admiring and adoring of this *universal monarch*, with all holy reverence, and godly fear: these cease not day and night, to cast their crowns down before the throne; and with a holy and filial respect they say, *Thou art worthy, O Lord, to receive glory, honour, and power: for thou hast created all things, and for thy pleasure they are and were created.* And these glorious hosts, O my soul, are not only constant in repeating their fresh hosannahs and hallelujahs in heaven's court, where they have their more immediate abode; but are ever ready waiting to execute their sovereign Lord's will and pleasure: and no sooner doth the eternal and universal monarch give commission to any of these incorporeal beings, but they do spread their wings, and as swift and faithful messengers, if agreeable to their order, they descend; and however unseen, yet they are very active in the kingdom of their monarch's providence; for, on him alone the whole management doth depend, even in this world, and it is by the skill and power of these intellectual and mighty agents, that affairs of the greatest importance are promoted or prevented; and always according to the predetermined and unalterable decree of the one God, and universal Monarch. It is certain, the sceptre of God's absolute power is stretched out in heaven; and it is as certain, that he has foreordained whatsoever comes to pass in this lower world. Yea, and be persuaded, my soul, that nothing doth or can occur, but what is either ordained, or permitted by him, for the wise ends of his own glory: for, as he is the infinitely wise and omnipotent Creator, and Preserver of beings, it is horrid absurd to think, that he does not also manage and govern these creatures, and all their actions.

There has indeed been, and this day it is probable, there are great men, and are deemed mighty monarchs, upon account of some great and notable deeds, apparently performed and brought to pass by them; such as conquering enemies, subduing nations,

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turning fertile lands into barrenness; yea, also such as have exerted themselves, and been means of cementing differences amongst contending powers, and thereby, for a season, the shedding of human blood has been prevented: but all such, O my soul, however grand or good, were but means, made use of by the universal Monarch, for bringing his purposes to pass: yea, and their reign is but very short; for, they have stooped, or if alive must stoop and bow to death, that king of terrors; and in the close, all that can be said of them is, that *their breath expires, and they die like one of the princes.*

But Jehovah the universal Monarch, always did, and always will keep the helm of affairs in his own hand; for, as he is *Lord over all*, so he *ruleth over all*. And as he is the universal Monarch, with respect to his government in heaven and on earth; so this almighty and omnipresent Lord God of hosts, exerts his power, and causeth his terrors and just judgments to spread, and be felt among the huge armies in the lowest hell. All the mighty dæmons, the legions of devils, and all the damned spirits there, must submit and are subject to him. The once glorious, but now apostate and reprobate spirits, are, in all their horrid and hellish schemes, limited by him: there is a *hitherto* set, and a *no further* fixed; and there their diabolical power must stop: for, *the Son of God was manifested, that he might destroy the works of the devil.* He keeps Satan's chain in his hand, and shortens the links thereof at his pleasure; and further than there bounding, they neither dare nor can proceed.

And it is hence, upon account of this black prince being limited, that a fourth monarchy do rejoice: for, the blessed God, who is the universal Monarch in, and over heaven, earth, and hell. So by his gracious presence, and government of his holy Spirit, he is the gracious, universal, and sole Governor in and over the hearts and souls of all the ransomed in Zion, of all the elect seed, and all whom he has made a covenant with, and who, through grace, have avouched him to be their God and Lord, and have renewed their oath of allegiance to the King's Son, and act a daily dependence on his divine grace, that they may prove faithful unto the death, in the firm hope of receiving a crown of life. And tho' alas! even such are very sensible that the native Canaanite doth still live in the land of their soul, and that upon account of the remains of corrupt nature, they are made to cry out, *Iniquity does prevail against them.* Yet, my soul, if the root of the matter is in them, they will, in their certain seasons, under the exercise of a lively faith, through the influence of the divine Spirit, with great alacrity subjoin to their complaint, *As for our transgressions*
thou

thou wilt purge them away, Psal. lxxv. 3. And certainly, my soul, such who are the redeemed of the Lord, when, by faith, they view their covenanted God, as the universal Monarch, they may well say, under all the dismal aspects of providence, with respect to the church, or their own particular case, as Psal. xcvi. 1. *The Lord reigneth, let the earth rejoice*; yea, and can add, *Let my soul rejoice*. And Psal. xli. 1. *The Lord is my refuge, and strength, a very present help in trouble: therefore we will not fear though the earth be removed, and though the hills be cast into the sea*. Yea, what though the windows of heaven seem to be opened for a storm, or the fountains of the deep broke up for a deluge, and desolations threatened from above, afflictions from below, compassing about; yet a soul, sensible of its being in covenant with God, can rejoice, because its covenanted God is the universal Monarch, and sole Manager; and has promised, that all things shall work together for the edification here, and consolation hereafter, of the true lovers of Jesus Christ. *Amen*.

“ O universal Monarch in and over heaven, earth, and hell; be master of me: absolutely govern in and over me: let my soul, my heart, my will, my judgment, my reason, and all thou dost give, send, or lend to me; yea, every faculty of soul, every sense and member of my body, be governed and managed by thee. Bring my all down in a submission to thy divine will, that with my soul and my body I may glorify thee, my heavenly Father. Reign in and rule over me: and let thy will be done in, with, to, and for me, so as the kingdom of thy eternal Son may come in the salvation of my soul.” AMEN and AMEN.

The Lord has fix'd his throne on high,
And all governs below the sky:
He's only Lord and sov'reign King,
Who o'er the world and heaven doth reign.
My soul, how excellent's God's grace?
O sinners, in your great distress,
Fly under shadow of his wings,
'Tis thence your hope and comfort springs.

S E C T. VIII.

Soliloquy on God's RULING DECREE.

MY precious soul; the RULING DECREE of God is the divine reason of the supreme Lord and sovereign Jehovah,
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which disposes of all things. It is that act of God, whereby he did from eternity pre-ordain, and in time doth, in the conduct of his wise providence, direct every thing to the great end of all, even his own glory : *Of him, through him, and to him, are all things*, Rom. xi. 36. *Of him*, as the grand author ; *through him*, as the great conservator and director ; and *to him*, as the ultimate end, are all things. Acts xvii. 25. *He giveth life, and breath, and all things*. Ver. 28. *In him we live, and move, and have our being*. He is every where present ; and tho' his kingdom be established in the heaven, yet his scepter is stretched out ; and by his ruling decree he bringeth his purposes to pass every where ; yea, so as that every occurrence, in this present life, may answer and correspond to the counsels of his will in eternity. He, by his ruling decree manages all the dominions and powers of heaven, earth, and hell *the purposes of the Lord stand for ever sure*.

But, my soul, thou art not fit to enter the lists with respect to the secrets of Jehovah, purposed in the eternal counsel of the ever glorious Trinity, in the blessed unity of the essence of one only sovereign God ; yet plead for knowledge, wisdom, and understanding, that through the strength of God's grace, thou mayest frequently and seriously meditate upon the second glorious person of this sacred Trinity, who was ordained, pitched upon and truly chosen, to be the Redeemer of God's elect, in order that the purpose of the Lord might not fail. Observe the wonderful steps wise providence took in bringing the same to pass for, when the almighty God designed to carry off the corrupt world, by a deluge of water, then must the particular man Noah (from whom Christ was to descend, according to the flesh) prepare an ark, that he might be preserved, and that the decree and purpose of God might stand. And though Abraham's body was dead, and Sarah's womb dried, yet there must be an Isaac brought forth, that Christ, the true Isaac, the joy of his eternal Father may come in the flesh from him, as the promised seed, in whom *all the nations of the earth shall be blessed*. Yea, a Ruth must forsake her country, that she might be married to Boaz, of whom Obed was begot ; and of Obed, a Jesse ; and of Jesse, a David must spring ; and from that David, in succeeding generations Christ the true David, must come forth, whose *kingdom is for everlasting to everlasting*. And when the tribe of Judah was carried to Babylon, which seemed to thwart the promise, yet he must return thence ; the ruling decree of God must prevail ; the captivity must return ; the withered stem of Jesse must bud and bring forth the Messiah. The lamp of David was almost extinct ; but at Christ's coming, the *horn of salvation was raised up in the house*

David; the tender mercy of God appeared; and the day spring from on high visited the much backslidden and deserted Jews, and the cruel habitations of the gentile world.

And, my soul, in reading the scriptures, if thou attentively observe thou mayst notice, according to the ruling decree of the Most High, that in every age his prophets foretold of the Messiah's coming in the flesh; and, at last, his forerunner, John the Baptist, came in the power and spirit of Elijah to prepare the way of the blessed Jesus, by preaching repentance; and, then the eternal God, "according to his eternal purpose, *sent forth his own Son, made of a woman, in the likeness of sinful flesh*; and, *by a sacrifice for sin, condemned sin in the flesh*, Rom. viii. He assumed the human nature; and so, being God, he became God and man; and all was the effect of God's ruling decree. Yea, and in the wise conduct of God's prescience and providence, there must be an appearance of majesty and meanness. Majesty appears, in that upon his entry into our world, the wise men were directed by a star to the place where he lay, that they might make offerings to and worship him. Also, the heavenly host of angels must descend, and congratulate the joyful news with a new song, which, my soul, thou oughtest daily to repeat, in the exercise of faith, and thy soul enflamed with love: yea, morning, at noon, and evening, thou shouldest be breathing forth, *Blessed be God in the highest, who declared peace on earth, and good will to the children of men*. Yet tho' honour and majesty attended the prince of life, upon his first appearance in his humbled state, he, the King of glory, was all this while but a mean infant, *wrapt up in swaddling cloaths, lying in a manger*. So that meanness, as well as majesty, appeared. And though he was to *destroy death, and him that had the power of death*; yet he must submit to death, and be assaulted and tempted by Satan. He was the sole grand Physician of soul and body; and yet liable to weariness and sinless infirmities in his body. O what a heap of mysteries must attend an incarnate God in his humiliation state! all evidencing the ruling decree of God the Father, who is, in all things, the Alpha and Omega, the first mover, and the last end; the sole and wise disposer; perfect, infallible, and sure over-ruler of every thing for his own glory.

And, O my soul, admire the spotless life of Jesus. By his perfect obedience to the moral law, he put a high honour upon it: and his dreadful sufferings and violent death were accommodated as much as could be to the curse of the law. The complete satisfaction he gave, in point of his obedience to the moral law, gave content to, and pleased the holiness of God. And his suffering and death, as penal, satisfied the justice of God: and in both,

the Lord Jehovah felt a sweet smelling favour. And hereby, my soul, some divines affirm, that the glorious Father was as well-pleased, in the performance of his own eternal Son, as he was displeased with the sin of his created son Adam, and his offspring. And in all these steps, the purpose and ruling decree of God appears plain in favour of a seed or church to be raised up. In Isa. xlix. 6. Christ is promised to be a *light to the Gentiles*, and that *his salvation is to the ends of the earth*. And Isa. liii. 10. the promise is, that *he shall see his seed, &c.* And Psal. lxxii. 17. There shall be, from time to time, a company of believers rising like the genuine offspring of Christ: Eph. v. 24. *Christ loved his church, and gave himself for it*. Tit. ii. 14. *He gave himself for us*. John xi. 52. *He died, that he might gather together in one, the children of God that were scattered abroad*.

My soul, if God had not eternally decreed the founding, building, and preserving of a church, as the dear purchase of Christ, it must have long ere now been extirpated; for, often Gebal, Ammon, and Amalek, with their confederates, have conspired Zion's destruction: by their plough of iniquity they have made long furrows; but the righteous God cut their cords asunder: and the haters of Zion have been confounded, and made to turn back; and have faded like the grass upon the house tops.

“O almighty Sovereign, ever and over-ruling God, cause this
 “day thy withered Zion to become green, to bud, to flourish,
 “and to bring forth fruit, under a preached gospel, as becomes
 “souls ransomed from death, by the price of Christ's blood,
 “and consecrated to thee. O merciful Father, enable me, mine,
 “and all thine, and all I have interest in, or am related to, to
 “walk in the narrow path of piety. Love me; make my soul
 “burn with love: cause spreading flames of sincere desires
 “mount up, and ascend to the unseen Jesus, in whom make me
 “ever believe, that I may *rejoice with joy unspeakable and full of*
glory. Keep me humble; make me hang and depend upon
 “thee for ever.” AMEN.

For all the Jewish spite, my King,

I'll set firm on his throne.

And what I had decreed before,

Him I'll proclaim, my Son.

This is the birth-day of his rule;

His sceptre I'll advance,

O'er all the earth; I'll Gentiles give,

For his inheritance.

S E C T. IX.

Soliloquy on ELECTION.

IT is most certain, O my soul, that the sovereign God has been pleased, of his rich and free grace, to chuse a church and people to himself; and that he has designed some certain and individual persons to the infallible attainment of grace here, and glory hereafter: *According as he hath chosen us in him, before the foundation of the world; having predestinated us unto the adoption of children, by Jesus Christ, to himself,* Eph. i. 4, 5. And it is most plain, by gospel texts, that this *election* is not universal, but of some; *Matth. xx. 16. and xxii. 14. Many are called, but few are chosen.* And in *Rom. xi. 7.* the *elect* are opposed to the *blinded ones*; there it is said, *but the election hath obtained it, and the rest were blinded.* And, in other places of sacred writ, there is a difference made between *vessels of honour*, and *dishonour*; *vessels of mercy*, and *vessels of wrath*; between those whose *names are written in the Lamb's book of life*, and such whose names are left out. This point is further evinced from *Rom. ix. 11. For the children being not yet born, neither having done good or evil, that the purpose of God, according to election might stand; not of works, but of him that calleth.* *Rom. xi. 5. There is a remnant according to the election of grace.* And ver. 7. *The election hath obtained it.* Ver. 28. *As touching the election, they are beloved for the Father's sake.* And *1 Thess. i. 4. Knowing, brethren beloved, your election of God.* And, my soul, this of election, is a singling, or picking out some to mercy, in a way of choice; for, the elect are said to be *chosen out of the world*; *John xv. 19. I have chosen you out of the world.* Therefore the election of God is only of some particular persons; as *2 Tim. ii. 19. The Lord knoweth them that are his.* Their very names are set down in the book of life; as *Phil. iv. 3. Whose names are in the book of life.* A very persecuting Paul, who breathes out bloody revenge against the church of Christ, must be brought in; for, says the Spirit of the Lord, *Acts ix. 15. He is a chosen vessel unto me.* The will of God's benevolence, such as election, truly is distinctive, and decrees certain persons unto eternal life, and not all: election is an eternal decree, according to which God gives out spiritual blessings to some, as a benefactor; and confers upon them such a measure of distinguishing grace, as may reserve them out of the corrupt mass of mankind, an elect seed to God: and this grace is *saving faith*; most justly called, *the gift of God.*

It is certain, O my soul, if all mankind did believe, there would be no difference among them; the *righteousness of God* would be upon them all; the *rivers of living water* would flow in them all; and the *glory of heaven* would at last crown them all. But saving faith is a grace only proper to God's peculiar ones: it is not given to all, but to some: election bestows upon God's chosen ones, the special love-tokens of faith and perseverance, which makes them meet for heaven and eternal bliss. The election of God is infallible; it is a predestination, such as never misses the mark; *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son: whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified*, Rom. viii. 29, 30. So that every one predestinate, must be glorified; or else this gold chain of free grace must break, which is impossible. It is a matter of the highest importance, that God have a church, Christ a body, and the Holy Ghost a temple.

O my soul, however this doctrine is opposed by craft and polished corrupt reason; yet the scripture is plain, that it is the decree of free grace that sets apart certain, definite, and individual persons to glory; yea, the persons chosen and predestinated, are particularly, and by head designed: here is a Jacob chosen, and not an Esau; though Esau be the elder, yet Jacob is the son of the promise. Not an Ishmael, but an Isaac, must spring from Abraham's dead body: yea, when Abraham, with his house, were worshipping idols, he personally, and in particular, was pitched up by God, and became his favourite. And the eternal God set his love upon the Jews, the posterity of this favourite Abraham, who was called *God's friend*; he loved them, Deut. vii. 7. *Though their father was an Amorite, and their mother an Hittite*. And God made choice, in particular of Judah to be the kingly and royal tribe: and none of Jesse's seven sons are chosen, but the despised shepherd, the ruddy boy, that waited upon the ewes; he in particular is the chosen of the Lord. Yea, wherever God designs a soul to eternal life, he points them out, as it were, with his finger; Psal. lxxxvii. 5. *And of Zion it is said, this man and that man shall be born in her*. And Isa. xliii. 1. *O Israel fear not, I have redeemed thee; I have called thee by thy name, thou art mine*. Isa. xlix. 12. *Behold there shall come from far*. The names of the elect seed are all wrote and enrolled in the Lamb's book of life; Luke x. 20. *But rather rejoice, that your names are written in heaven*. And Rev. xiii. 8. *there all shall worship the beast, whose names are not written in the book of life, of the Lamb slain from the*
four.

foundation of the world. And Rev. xx. 15. And whosoever was not found wrote in the book of life, was cast into the lake of fire.

The elect of God are all so many citizens of the most famous and glorious society; they are destined to follow the Lamb; clothed in white; they are booked in heaven's register, to be members of the heavenly society. And in John x. 14. there says Jesus, *I am the good Shepherd.* And indeed, my soul, he took a particular care of his flock; he knew them all by head mark, how many, and which were his: he died for them, and gave his life for them. These were his Father's sheep, known in his eternal predestination; and well known, in time by Christ the great and glorious Shepherd. *None can pluck them out of my hand,* says the blessed Jesus. Why so? *The Father, that gave them to me, is greater than all.*

“ O sovereign Father, great and abundant security hast thou given the elect, for their salvation: an act of indemnity past in heaven's court in favour of them; a covenant of grace made with them in Christ, the believer's glorious charter; and this founded on the covenant of redemption, transacted betwixt God the Father, and God the Son, in favour of God's chosen ones. O blessed Majesty, thy single promise is sufficient security to an elect sinner, when faith is in exercise. O Lord, I will not dare to question performance on thy part: but, alas! I do daily stumble when viewing the grand defects, and daily relapses, on my part. O for thy now exalted Christ's sake, my precious Jesus sake, give a faith's sight of thy decree of my election, and the price of my redemption, that thence my hope may flourish and grow strong.” AMEN.

Remember me, Lord, with that love,
Which thou to thine sends from above:
With thy salvation, Lord me bless:
Array me with thy righteousness.
With chosen tribes, make me rejoice;
And aid their triumphs with my voice.
In this I'll glory, Lord, to be,
Join'd with thy saints, and thou in me.

S E C T. X.

Soliloquy on the SUPEREMINENCY of God.

O MY soul, as the Lord Jehovah is the one God; so he is the greatest, and the best Being; he must excel; and be

supereminent to all. He is the only primary and plenary supereminent excellency: he only is the efficient and sufficient rock of all fulness: he only can give perfect and compleat satisfaction to the soul of man.

O my soul, God is the only principal, the chiefest and most choice God, which comprehends all other good. Many thou hast read of, who in former ages, have been in men's esteem reputed very famous and eminent in their several stations of life; some for *courage*, some for *conduct*, some for *wisdom*, some for *strength*, &c. and it is probable, that very good and worthy deeds have been done by them to their country, or fellow creatures: but yet, all these celebrated heroes did no more than what they were inspired and enabled to do, by virtue of the omnipotency of the supereminent glorious Being. My soul, observe and thou wilt find a plain evidence thereof, recorded, 2 Sam. xxii. where David is boasting of his valour and his victory over his enemies, he adds, Ver. 47. *The Lord liveth, and blessed be my rock; and exalted be the God of the rock of my salvation.* Ver. 48. *It is God that avengeth me, and that bringeth the people down under me.* And Psal. xxi. 12. *Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings, &c.* Ver. 13. *Be thou exalted, O Lord, in thine own strength.* And the Lord himself declares the supereminency of his excellent power, when he threatens to send judgments on the enemies of his church. Isa. xxxiii. 10. *Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself, &c.* And as Exod. xviii. 11. *Now I know that the Lord is greater than all gods; for, in the thing wherein they dealt proudly, he was above them.*

How ever many have been, and are famous and eminent for *learning* and *knowledge*; yet, my soul, thou must remember, the great and supereminent God is the fountain head of all wisdom: in all and every perfection, God is supereminent; yea, whatever rays of apparent goodness, lies scattered in the creatures, are only to be found conjunctively in God; all the pure ingredients that are requisite to make up or to compound the highest excellency, largest goodness, and fullest perfection, are only to be found collectively in God. It is in the one God that supereminency of all perfection shines: and it is he only who strengthens the spirit of man, and endues him with prudence, whereby he orders all his secular affairs: and however successful some of Boanerges race are, yet it is to God only that the victory belongs.

Some also there be who are termed eminent for their *piety* and deeds of *charity*: but it is the Spirit of the supereminent Jehovah that sanctifies the heart of man, and inclines to the practice of
piety.

piety, and disposeth the sinner to be bountiful, and to disperse generously of what his God has lent him: for, it only can be said properly of God, that *he giveth liberally, and upbraideth not*. And what he giveth, he gives of his own property; but of man, and the son of man, by ordinary generation, it may well be said, *What hast thou that thou hast not received*, 1 Cor. iv. 7. O my soul, whatever is profitable, delectable, or desirable, is to be seen shining supereminently in the works and word of the eternal God of all glory and grace. O! he only is the rock and true Redeemer of elect Israel. His eternally exalted name is a *strong tower, a glorious city of refuge, whither the righteous flee and are safe*. He *ever satisfieth the longing-soul, and he filleth the hungry soul with goodness*.

O my precious soul, couldst thou, in the exercise of a sound faith, view the transcending supereminent perfections of the divine glory, shining in the human nature of Christ, thou wouldst then be constrained to say of the whole beautiful fabric of the Creator, It is but an indigested chaos; and can, indeed, bear no proportion to the supereminent glory of its Maker. It is most certain, all created beings have a goodness in them, no farther than they stand in reference to the supereminent and chiefest good: for, if the stream is cut off from the fountain, it must quickly lose its sweetness; yea, and itself also must cease; but the supereminent excellencies of Jehovah are every where displayed. At first in the work of creation, *he commanded the light to shine out of darkness: he stretched out the heavens as a curtain; he founded the earth; he divided the waters which were under the firmament from the waters which were above the firmament*, Gen. i. 7. *He hath set bounds to the sea, and he made the fountains of waters*. In the sphere above, and beyond us, *he hath set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his race*, Psal. xix. 4, 5. *He knoweth the balancing of the clouds: he spreads the sky, which is strong, and as a molten looking-glass*. What can a man say unto him: for we cannot order our speech before him, by reason of darkness, Job xxxvii. 16, 18, 19. And chap. xxxviii. 4, 9. *He fastened the foundation of the earth, and laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted. He shut up the sea with doors, when it broke forth, as if it had issued from the womb. He made a cloud for its garment, and gave thick darkness a swaddling band for it*. ---And as here in God's open book of creation, his majesty, power, and infinite wisdom doth supereminently shine; so also in the government of Jehovah, under the various turnings of his wise and well-ordering providence, however mysterious; all who truly do observe

observe and are enabled, through grace aright to improve them, even they shall *understand the loving-kindness of the Lord.*

And further, O my soul, how extremely surprising, and amazing, yea, pleasing, ravishing, and comforting is it, for the soul to contemplate and meditate upon the supereminency of infinite wisdom and love; the eternal mercy, and free grace of the one God, shining in the glorious well-contrived plan of man's redemption, and that gospel salvation which is recorded in the sacred oracles of God's revelation, for the support and comfort of God's elect, who are enabled, through divine grace, to retire frequently from the hurries of time, and the dazzling and alluring vanities of the world, to feed and feast upon the mysterious and glorious truths of the gospel? And these are such, and only such, who under the exercise of a sound faith, in gospel promises, aim and study to walk in the pure and narrow paths of gospel truths; and that, in a constant dependence on the Redeemer's grace, whereby they are filled with a holy, filial, reverential fear of God the Father; standing ever in awe of him and his righteous judgments; and their souls are inflamed with a sincere love to Jesus Christ, their glorious Redeemer and purchaser of all their blifs; and a constant thirsting desire after the inspirations of God the Holy Ghost, to sanctify them in nature and temper, and to make them fit to receive and partake of that inheritance which God has in reserve for the elect seed. It is, indeed, such as do see and can say, that all that God has done, all that God daily doth, does plainly and fully manifest the supereminency of his excellent glory and matchless free grace. O my soul, what canst thou say? The supereminent Jehovah *His way is in the sea, and his paths are in the deep waters.* And further, as Job xxxvii. 23. *Touching the Almighty, we cannot find him out: He is excellent in power and in judgment, and plenty of justice: he will not afflict.*

“ O supereminent Being, let thine eye pity me: stretch out
 “ the hand of thy omnipotency; make me willing in the day of
 “ power: shed thy love abroad in my heart. O cause me to feel
 “ the virtue and efficacy of thy supereminent grace. Allow me
 “ repeated discoveries by a sound faith of thy transcending glo-
 “ ry and grace, in the face of the Mediator. Make me daily ad-
 “ mire, what I cannot comprehend; and, under the Spirit's in-
 “ fluence, fit me that I may eternally adore thee, world without
 “ end; for ever and ever.” Amen.

My soul, God supereminent
 Do thou adore; he's excellent:

Daily

Daily thy great Creator praise,
 Adorn'd in his celestial rays.
 Ye ministers, like flaming fire;
 Ye angels, whom God doth inspire;
 Adore God; and to Zion's King,
 Eternal hallelujahs sing.

S E C T. XI.

Soliloquy on God's ROYAL GOVERNMENT.

IT is very common, O my soul, that all the princes of this world do, in general, pretend to *royal government*; and do claim and defend their laws, rules, and statutes; and declare their royal acts to be founded upon justice and equity: and it may be a great many of them are founded upon just principles, and with a view to the benefit of human society, in promoting all lawful and honest designs. But if this affair is justly weigh'd, and impartially inspect'd, it is easy to perceive, how, in the execution of these laws, such as have the management, and are entrusted therewith, do often deviate both from truth and justice; and that purposely too, in order to gratify some person, party, or their own vile humour. It is abundantly well known, and must be own'd, that the best governments in this world, whether state or church, are generally attended with rents, differences, and divisions; yea, often treacheries and falsehoods do prevail: so that sometimes the righteous do suffer in place of the wicked, and the wicked are promoted and stand, it happening to them according to the work of the righteous. And how often doth such of the princes as are absolute, with great rigour, prosecute, and most inhumanely treat some of their most faithful subjects, who, in point of tenderness, cannot, or dare not comply with some impositions, incongruous to truth and reason? And yet such injured subjects must remain mute; no remedy but a passive obedience, the common motto, fitting the banners of such absolute tyrants: and even such cruel princes have courtiers, or counsellors, who accede to their most secret and important affairs; and such act often the part of traitors, by their private intellegences, or false advices; under a pretended zeal, do either expose or marr, their private concerted purposes.

Other governments also there are among the nations, where the prince is not absolute, but limited, or where a state, or commonwealth is governed by a council, compounded by elect members:
 but

but long and daily experience has taught, and does teach, that even all such governments are but, at best, not unanimous, as becomes a community, but made up of parties, different in opinion, and sometimes in their designs; and when openly and avowedly so, it is most lamentable; and if, in such cases, a kind providence does not interpose, the consequence may prove fatal both to the prince and the country; especially where such as have the helm of public affairs, in a great measure, in their hands, are of opposite principles; and if among such, differences in opinion and design, doth secretly prevail. Alas! how do these strive to promote each of them their vile sensual humours, and gratify them by hidden plots, naughty and base practices, even to such a degree, that they greedily thirst after an opportunity to sacrifice King and country, rather than they should be disappointed, and their projects fail? Men of such dispositions are most dangerous in the land where they dwell; yet such monsters have been, and this day are, and probably will be, and that while man and time remain, since, alas! sin doth reign.

But, O my soul, what a glorious, famously renowned *government* must it be, where the one, only, eternal, sovereign God of all perfection and bliss doth manage, by his glorious absolute power, in the upper regions of the boundless heavens, where JEHOVAH's throne has from eternity been established? It is there perfection shines, and really ROYAL GOVERNMENT perfectly exists, in all transcending happiness and glory. And though, my soul, it has been reported by some, that in these heavens a holy order of angels exists, and these in their different classes; as first a superior sort; such as, seraphims, cherubims, and thrones; 2dly, Dominions, principalities, and powers; and, 3dly, Virtues, archange's, and angels; and all these as a mystical resemblance of the ever-blessed and glorious Trinity: these being in number nine, three times three; and in every three, three times one: yet, O my soul, if it is so, these glorious inhabitants, though they have their mansions in the heavenly land, they are created and dependent beings; and, without doubt, are faithful when employed as missionaries, or messengers, by the eternal God: and such, if existing there, in such different order, do not cease to celebrate the praises of the glorious Unity of essence, in the blessed Trinity of persons; the one, only, true, and living God, who is the one, only, absolute Monarch, and Manager; who, through his infinite wisdom, penetrates into the nature, temper, and disposition of all who inhabit the new land; and he will allow none to harbour within the heavenly kingdom, but such as are faithful, just, and true; there is no Judas can enter there: so that the government of the immense

menſe regions of heaven muſt be the only, truly, royal, and moſt perfect government. It is certain, the ſubjects of the angelic creation, dwelling there, are all ſuch as have retained their primitive glory; they never have tranſgreſſed the law of their great Sovereign: and ſuch of Adam's race, who are admitted there, are God's adopted ſons; and they are all now upright, ſincere, honeſt-hearted, holy, and pure, *having waſhed their robes in the blood of the Lamb*, who was ſlain, in the determinate counſel of God, before the creation of the world.

Believe, O my ſoul, that as the ſovereign Governor of the heavens is holy, ſo all his ſubjects are made holy; they have his divine image ſtamped upon them; they are all adorned with his own livery; they of God's adopted ſeed are all veſſels of mercy, caſt into the ocean of mercy; they are all filled to the brim with mercy; they are all ſons and daughters of pleaſure; and are ever drinking their fill at the rivers of pleaſures, that are at his right hand. They are, indeed, an aſſociation of bleſſed ſpirits in God, and a ſociety of perfected ſaints, whereof Chriſt is the Head. In this royal government, all the immunities and privileges of the ſubjects are as large as their deſires: there is no burdensome tax, toll, or impoſition upon the ſubjects and inhabitants of IMMANUEL'S land: there is no complaining in the ſtreets of the new Jeruſalem; it is here, and here only that a conſtant and perfect contentment does abound; it is here the ſubſtance of the divine law is compleatly obſerved and fulfilled. All do here *love the Lord their God, with all their heart, with all their ſoul, with all their mind, and with all their ſtrength*; and here every one *loves his neighbour as himſelf*; and no wonder if it be ſo; for, the members of this family are all arrived to *the meaſure of the ſtature of the fulneſs of Chriſt*, Eph. iv. 13. All the ſubjects here have one aim, one ſcope, one end, and one deſign in view. All act from one principle, by one ſpirit; yea, all have and poſſeſs a large and all ſufficient ſtock of the heavenly treaſure, which they enjoy without fear of being bereaved thereof, or of the leaſt abatement to be made therein: here the numberleſs company of elect ſouls, ſhall be ever employed in admiring and adoring. O! they ſhall be ever happy in the enjoyment of the Father of ſpirits: whoever are allowed entrance there ſhall be eternally at reſt in the boſom of love, and ſhall be ever taking their fill of love, in the full fruition of their God; they are, and ſhall be ever ſatiſfied with God's preſence. And, in ſhort, O my ſoul, the Redeemed, in conjunction with the whole family of heaven, ſhall be conſtantly and mutually employed and exerciſed, in viewing the glorious myſtery of the ever bleſſed Trinity, and rejoicing in the wonderful hypotaſtical

postatcal union of the ever glorious and exalted Redeemer, whose praise they shall eternally celebrate, by repeating that song, Rev. i. 5, 6. *Unto him that loved us, and washed us from our sins, in his own blood, and hath made us Kings and Priests unto God, and his Father; to him be glory, and dominion, for ever and ever. AMEN.*

“ O sovereign JEHOVAH, while silly I, a very monster of iniquity, do aim to scribble with my pen, and would fain (depending on) commend free grace. O help to believe revealed truths; and, in Jesus, manifest thy divine glory and rich grace. However shallow and unfit, allow me, under the influences of thy divine Spirit, in the exercise of faith, to form some due conceptions of the happiness and blessed exercise of elect souls, in their eternal home. For thy name’s sake write the Redeemer’s name, and set the letters thereof, as in ouches of gold, within the circle of my soul, and in the center of my heart. Give grace to believe in, and receive him as my high priest: and let my name be deeply engraven on his breast-plate. Grant, heavenly Father, while I remain here, that I may have heaven in mine eye, the world under my feet, and thy Christ, as my Jesus, living by his Spirit and grace, in me the hope of glory, till thou dost bring me, where thou wilt make me happy in and with him.” AMEN.

The eternal God, Jehovah, reigns;
And he his royal state maintains.
His regal power’s with glory crown’d:
Numberless hosts his throne surround.
Ere was the star-bespangled sky,
His glorious throne, was fix’d on high.
Eternal is thy kingdom, Lord;
Beings in heav’n obey thy word.

S E C T. XII.

Soliloquy on the SUPREMACY of God.

O MY soul, look to, and ever depend upon, the eternal God, as the only supreme Being: he is the supreme Lord and Lawgiver, in the whole heavens and worlds above. God’s SUPREMACY there is indisputable: there is no jarring, arguing, or contending in the heavenly court: though there are many mighty princes there, yet no disputes concerning supremacy, or right of sovereignty. That kingdom is perfect, pure, and peaceable.

As

As there is one God, so he is the only uncontrollable supreme Lord in the land of glory. And, indeed, the same Lord Jehovah is the only supreme Head, Lord, and Lawgiver even here, in this lower world, and that both with respect to state and church.

My soul, it is certain, by scripture revelation, that the supreme God, the Creator, at *first made man upright*; yea, it is most probable, the very letters of his royal law were inscribed on the heart of the innocent man: but man, by transgressing the law of his God, and complying with the advice of the old serpent the devil, had the characters of that holy and divine law, so sullied and made dim, that it became, and, alas! is now, scarce legible: the image of his God was thereby so much defaced, that what remains thereof now, upon the soul, or in the heart of man, is very imperfect, and scarce perceptible. And, my soul, it is hence, as a due and native consequent and fruit of sin, that a multitude of differences, divisions, and disputes; animosities and jarrings, productive of anger, wrath, malice, and envy, do abound among the human race: all which often occasion great confusions, disorders, and overtures; yea, wars, and shedding of innocent blood, in contending for, and defending of the (oftimes but) pretended rights of the princes of the earth.-----And further, as a fruit of sin, how much blood has been shed under the mask of zeal for piety and religion? However, my soul, while the wheel of time is ever constant in motion, and its product very uncertain; yea, even when a Gebal, Ammon, and Amalek do conspire; and when the cabinet councils of the princes of this earth are summoned and gathered together; that they may deliberately advise, and concert measures; whether for their safety from the common enemy, or with a design treacherously, or by open and violent force, to invade the properties and privileges of others; even in all such assemblies or congresses, whatsoever, however invisible, there the eternal God sits supreme; Psal. xxix. 10. *The Lord sitteth upon the floods: the Lord sitteth King for ever.* And there, as seemeth good in his sight, he prospereth by instructing, directing, and inclining; or else, when he sees meet, he turns their counsels to foolishness, and makes all their devices abortive and of none effect. And thus God's eternal supreme power reaches and rules over all the public and private concerts of the kings and princes of the earth, whether Christian, Pagan, or Mahometan.

Also, he always did claim, and this day doth claim and exert a supremacy over his church; yea, *He delights in the gates of Zion, more than in all the dwellings of Jacob.* Under the Jewish oeconomy, God himself was always supreme Lord and Lawgiver: it was himself that *sent forth his servants the prophets.* It was he
who

who appointed the different classes of the clergy; such as Levites High-priest, Priest, and Scribes. His church was then his own peculiar care: unto him they always did ascribe the glory; Neh. ix. 5. *Bless the Lord your God, for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.* And the eternal Jehovah declares his supremacy of power, Psal. xlii. 10. *Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth.* Again, his church acknowledges him as supreme, Psal. xcvi. 9. that he is *high above all the earth, and exalted far above all gods.* And in Psal. cl. there is an exhortation to *praise God in his sanctuary, and in the firmament of his supreme power; for his mighty acts; for his excellent greatness:* and here the inviting church, under the influence of the divine Spirit, concludes the song by saying, *Let every thing breathing praise the Lord. Praise ye the Lord.*

And now, O my soul, under the last and best, the Christian religion, notwithstanding the pretended usurping power of Popes, Cardinals, Lord, Bishops, &c. which do, in their high stations, officiate, by exerting their power in the several professing Christian churches in this world; yet the almighty God is the only Lord and supreme Head of the Church, and elect seed: and it is solely, and wholly by the supreme power of his holy Spirit and grace, that his church of old was, and that his church now is edified: for, O my soul, wherein does the edifying of the mystical body of Christ, God's eternal Self and Son, consist? Is it not in the conviction and conversion of elect sinners; and in their being built up in their most holy faith? And surely a work of this kind, of renovation and regeneration, can only be effected by the supreme power of God's omnipotent Spirit, and that through the influence of his divine grace; for, as the church of old, under the law, and God's church now, under the gospel, neither did then, nor does now, consist in a famous edifice, a glorious temple, or a particular synagogue, (though it is true, indeed, that of old the oracles of God were only committed to the Jews;) but in such as God had predestinate unto eternal life, whom he also, in due time, called, sanctified, justified, and by his grace fitted for glory. And now, in this gospel day, the rich and free grace of God is not limited to any particular set, assembly, or society; but, as Acts x. 35. *In every nation, he that feareth God, and worketh righteousness, is accepted with him.* Yea, my soul, and though thou art highly to esteem, and to have a due regard for, and to attend close upon the ordinances of God, because they are of divine institution; and undoubtedly, with great and profound reverence, thou and every professing Christian ought to observe

every

every thing agreeable to his blessed word, since the supreme Head of the church, in his infinite wisdom, hath appointed them as means, or so many conduits or channels, through which grace is conveyed to elect souls, in order to bring them into a state of newness of life, and afterwards to maintain and support it: yet, my soul, after all thy diligent endeavours, thou art not to lay tress upon the ordinances, as in themselves efficacious; for, it is only by the *blessing of Christ, and the working of his Spirit*, that his word becomes effectual unto salvation.

O my soul, the true church is Christ's ransomed ones, his redeemed flock: it is his own *sheep that know his voice*, and *he feedeth them*. It is said of elect and redeemed souls, that their hearts *are temples for the Holy Ghost*; and when so, they become united to Jesus Christ; they become branches of his vine; they are then living stones in that spiritual building whereof Christ is the cope, corner, and foundation stone. These, and such like, are the members of the mystical body, the church, whereof Jesus Christ has been ever, and ever shall be the supreme Head: yea, and he, and he only, is to all such the sum, the substance, the sweet, and the narrow of all the ordinances, which, at the breaking day, shall fall, as so many shadows, flee away: and then the body of Christ Jesus shall be complete, when the supreme God, the Father, shall be *all in all*. AMEN.

“ O sovereign Majesty, whose supremacy of power is exerted in the event of every providence, occurrence, and change, in every state and church: thou who madest me, and my heart, knows how I have all along destroyed myself, and marred my heart. O let my help come from thee. Renew and amend my heart; and *draw me with the cords of love, and bonds of a man*. O ingraft me in thy glorious vine, Christ Jesus, that so I may daily derive strength, and substance, and stedfastness from him, in order to continue faithful to the death, that thou mayst give me a crown of life.” AMEN and AMEN.

Lord, thy great acts of ancient date,
Thine arm of power, thy heavenly state,
With public splendor have been shown,
And through the world are still made known,
Beings are manag'd by thy hands;
And thy eternal kingdom stands.
Secured thy saints shall be in love,
When hills and rocks shake and remove.

S E C T. XIII.

Soliloquy on the JUSTICE of God.

THE glorious attributes and perfections, engagements, qualifications, and performances, operations and applications, of the one only, true and living God, Father, Son, and Holy Ghost are most precious, pleasant, and profitable, for the serious, devout and sincere Christian's meditation and conversation; but the most penetrating eye of the Christian's strongest faith, does but at best attain a dim and obscure sight of the divine glory, thro' a glass yea, the most accurate search, made by the most knowing and expert Christian, into these most glorious mysteries, is but aiming high, and falling low: they prove, in effect, but like a ship stemming a place designed, but through force of a strong current, fall vastly below expectation. And it is not only the illiterate, the sincere weak Christian, when aiming at duty of this kind, that has ground to cry out, *Who is sufficient for these things?* but even the most learned and most experienced Christian, though he daily endeavours the practice of sincere meditation, and fixes on the foregoing subjects; even he, in the issue, must own that he *meddles with things too high for him*: and, indeed, they are all immense, and the proper subjects of eternity; when, the Christian shall ever admire but never be able to comprehend them. Yet, be it so; O my soul thou oughtest to strive to improve some precious moments of thy time, in reflecting on these infinite, spotless, and glorious perfections; from whence there often flows repeated, refreshing streams of comfort and blest, which do make glad the elect of God, and strengthens their hope of a future happiness, that they join with such as *sing the song of Moses the servant of God, and the song the Lamb, saying, Great and marvellous are thy works, Lord God is mighty: just and true are thy ways, thou King of saints, Rev. xiii. 3.*

Now, O my soul, consider God executeth JUSTICE; and *is the God of judgment.* And this most holy, just, and one only true God, after he made thy first parent, Adam, he prohibited him, *to eat of the tree of knowledge of good and evil*; and threaten upon his transgressing his divine law, that he, and his offspring should surely die. And as foreseen and foreknown, by the omniscient and prescient JEHOVAH, man, indeed, did actually transgress and then the impartial justice, of the most holy and righteous God pleads the penalty to be inflicted; which was accordingly done and that to purpose, in a method devised by the infinite wisdom

the almighty God. Thus the eternal God, the almighty
 her, agrees with, and accepts of the eternal God the Son, who
 came a sponfor and a surety for elect sinners. The Prince of
 ven laid aside, for a time, his royal sceptre, threw off his glori-
 crown; descended, became incarnate, was a child born, found
 fashion, in the form of a servant; submitted, and gave obedi-
 to God's most holy law. In short, he complied with, and ful-
 ed all the demands of his Father's impartial justice, both with
 oect to a perfect active and complete passive obedience: yea, and
 eby the justice of God was fully satisfied, and his wrath intire-
 appeased: and so God became reconciled to elect sinners. And
 not this all-sufficient Saviour appeared, the whole of Adam's
 must have inevitably, to all appearance, in the strict justice of
 l, undergone a death temporal, spiritual, yea, and eternal; and
 n, if this had been the real effect and product of sin, and man-
 t, the sinners eternally to have continued suffering, yet a sa-
 ction to an offended God had never been perfect and com-
 e, and consequently no reconciliation; for, it is neither proba-
 nor possible, that the finite creature, by deed or passion, could
 e any tolerable, much less a sufficient recompence to the infi-
 Being, for the contempt and transgression of his divine law.
 Wherefore, my soul, admire the effect of the infinite love and
 om of God the Father, in providing such a Surety, such a Savi-
 and Redeemer, who was his equal, that such an one should,
 e shedding of his precious blood, of infinite value, make a
 ect atonement for the guilt of elect sinners. O tremble, my
 when thou, by faith, viewest the impartial justice of the e-
 al God the Father, so closely pursuing the cautioner, who tho'
 as his own eternal Son, (being substitute in the sinner's room,
 the sinner's guilt being imputed to him,) yet he was allowed
 scount, but must pay the very least farthing, conform to pac-
 with his eternal Father. Dost thou, according to the scripture
 ation, view the severity of justice, in a very frightful and a-
 ching manner, punishing (or God suffering to be punished) the
 s person of his eternal Darling? O then, how dost thou think,
 the very same justice shall pursue, overtake, and punish such
 rtinue obstinate transgressors of his divine law? (and, in par-
 r, the invited guests of the gospel, who have liberty daily to
 or hear of the joyful news, concerning God's glorious act
 e grace, proclaimed in heaven's court, and made offer of, in
 ame of the Redeemer, to all who believe the gospel report;
 who can daily accept of the Lord Jesus Christ, as their only
 et, Priest, and King?) Oh! how shall such escape, who
 the offers of this great salvation, and in spite thereof, prefer

the gratifying of their sensual appetites, horrid carnal self prevailing, so as that they do ever daily say in their practice, that they will not submit to Christ's yoke, nor have him to reign over them!

O my soul, hadst thou and thy fellow sinners of mankind, awful and deep impression of the great God, as a most just and holy God, the case would surely alter; and then the proposal to would daily be, *O! how shall we escape, if we neglect the great salvation?* O couldst thou frequently think, "Did the almighty Jehovah send forth his eternal Son, to be so much, yea, miserable degraded in his humiliation state; to suffer thro' great agony in garden; to be nailed to, and racked upon a cross; to tread the wheels of his wrath, and even then to hide his face from him whereby his misery was greatly aggravated, and his sorrowful soul was, as it were, consummated; and will not this most kind and righteous God, in his great justice, pursue and overtake the hardened and impenitent sinner, who doth daily *make a mockery* *sin*, and all who, with delight, go forwardly on in a course of rebellion and disobedience?" Did God, my soul, so harshly treat his own Son, the sinner's Surety, who was no less than his eternal Self? and darst thou think he will spare the principal, who, in contempt of offered grace, and in concert with the apostate angel Satan, God's avowed enemy, carries weapons of rebellion against his Maker? dost thou think he will spare such as daily despise messengers of peace, and all such as have no inclination to touch the top of the golden sceptre of his mercy? No, no. God's word plainly says, that all such, if free grace prevent not, must unavoidably expect to be brought, by the hand of omnipotency, to the bar of judgment, where, when the sentence is past against them, the rod of God's justice being most justly provoked and incensed, must eternally crush them.

But, O my soul, on the other hand, such as are the *redeemed the Lord*, the *ransomed in Zion*, these have great ground to rely upon when reading, or hearing, as Psal. lxxxix. 14. That *justice judgment are the habitation of God's throne*; for, that *vengeance*, which undoubtedly will pursue and punish impenitent Christ-despising sinners, stands engaged to give to, and bestow upon, all whom God, the Father of our Lord Jesus Christ, *begotten to a lively hope, the inheritance that is incorruptible, undefiled, and that fadeth not away, which lies reserved for them in the heavens*, as a sweet fruit of Christ's purchase; and this whole is agreeable to the covenant of redemption, or grace, transacted betwixt the eternal Father and the eternal Son: for all who are enabled to believe in Jesus Christ, are, through

made heirs of God, and joint heirs with Christ himself; and so are consequently entitled to all the blessings of eternal life; all which are in the enjoyment of God the Father.

O my soul, what a sweet thought is it, to think on that noble and most glorious overture, made by the precious *plant of renown*, Psal. lxxxv. 10. *Mercy and truth are met together, righteousness and peace have kissed each other?* Here the affair of the elect soul is quite altered; for, that very justice, which so hotly pursued Christ, the elect's substitute, having received from him the whole of balance that was due by the elect sinner, paid down in full tale: therefore, instead now of the believer's being in debt to, and ready to be swallowed up by the justice of God, he is become, through the satisfaction that Christ made, by the atoning sacrifice of himself to divine justice, as it were, a creditor; and justice having obtained its full demands stands mutually engaged, with God's righteousness and mercy, to put the elect soul into the full possession of what the glorious second Adam has purchased for him. The holy scriptures plainly reveal, that the first Adam, by his offence, provoked his Maker, that upon account thereof, he and all his posterity were marked in the heavenly records, and were there rated debtors to the justice of their offended God. And, my soul, as plainly revealed, that the blessed second, and heavenly Adam, descended from above, became incarnate, by assuming and living in the human nature; and in that very nature, he being God and man, offered up himself a sacrifice, whereby the elect's guilt was expiated, and themselves redeemed; and consequently, Christ took up their bill, and procured their names to be cancelled in the debit-page of God's justice-book. And, by virtue of his transcendent merit, or what may be called a superplus payment, he procured their names to be insert in the Lamb's book of life, among those living in Jerusalem; and there they are recorded, as it were, in the credit-page, and have comfort in looking to, yea, and in depending on God's justice, since they stand, through Christ, entitled to all the privileges, and blessings which lie hid in the endless magazine of his glorious purchase.

O heavenly Father, I plead eternally and experimentally to reap the comfort of this great, gracious, and glorious change, of being delivered, through the satisfaction and merit of thy Son, my Saviour, from the debt of justice; and to have my name enrolled amongst such who shall, for ever and ever, remain debtors to rich mercy and free grace. So be it." AMEN and

EN.

O my soul, let thy song record,
The justice and grace of the Lord.

Truth, mercy, peace, for ever stand
 Firm, like the heavens, at God's right hand.
 God swore unto his Son, and said,
 My cov'nant firm with thee is made.
 In thee shall dying sinners live:
 Glory, and grace, are thine to give.

S E C T. XIV.

Soliloquy on God's RIGHTEOUSNESS.

O MY soul, when thou reflectest on the great Being, who a righteous God, and trieth the heart and reins, Psal. vii. and Psal. xi. 5. *The Lord trieth the righteous, but the wicked and him that loveth violence, his soul hateth,* thou hast ground to tremble and be afraid, since this God of RIGHTEOUSNESS joined thee, as thou art sprung of Adam, to the observance of set of pure and precious precepts, which have a tendency, if, the exercise of faith, they are sincerely regarded by thee, to new some sweet impressions of the image of thy heavenly Father upon thee, and make thee bear a resemblance, and become in some measure, conform to the heavenly family. And, O if the divine precepts, whose sum is to love the supreme Being, with an tire affection, and our neighbours, the rational race, as ourselves were but cordially and sincerely aimed at, a great deal of happiness and comfort would attend human society, in their converse and commerce. It is certain, that a perfect, personal obedience is required of the first man Adam; for which purpose the righteous God furnished him with a sufficient measure of grace, whereby, as the head and representative of the human race, he might have withstood the enemy, and escaped the snare: but, alas! man had the stock in his own hand, was left to the freedom of his own will, and so, upon the assault, he gave way, and stripped of his glory: he listened to the apostate angel, and transgressed the divine precept; upon account whereof, he and his posterity were, by the righteous Jehovah, esteemed guilty; and consequently, by this breach of the moral and divine law, they came involved in a state of sin and misery.

O my soul, if thou seriously thinkest upon this subject, thou mayest, at first sight cry out, *Undone, undone*; for, most holy righteous is that God, whose just commands thou hast despised, slighted, and walked contrary to: so that thou art not innocent, guilty, upon account of Adam's sin imputed to thee, but upon account of thy daily failings and folly; thy vain thoughts, thy inordinate affections, the pride of thy heart, thy indecent and

gular expressions, and thy uncircumspect walk, so opposite unto, and inconsistent with, the doctrine of the gospel. All these, and such like steps, do testify to thy face; so that surely thou darest not approach the presence of a righteous God, as thou art in and of thy self, but with a terror of damnation upon thee; for, most justly may God consume thee, because thy feet are not shod with the preparation of that gospel which this day thou professest to believe in. O my soul, thou mayest with Ezra confess, as Chap. ix. 15. *O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold we are before thee in our trespasses.* And Dan. ix. 14. *The Lord our God is righteous in all his works.* Psal. lxxvii. 4. *For thou shalt judge the people righteously.* Oh! what wouldst thou do? thou couldst not stand before this righteous judge. But, O what comfort does God's sacred word afford? as Jer. xxiii. 5, 6. There the Lord gives the promise of a *righteous Branch, a prosperous King*; and his name shall be called, *The Lord our righteousness.* O here is the dawning of the Christian's hope, the living God bringing back the captivity of his Israel; not only from Egypt, and from the north country, and the lands where they had been driven; but from death, hell, and destruction; redeeming them from the punishment due to them for the breach of the divine law. This was a great comfort to Zion, Jer. li. 10. *The Lord hath brought forth our righteousness: come let us declare in Zion the work of our God.* And Dan. ix. 24. there Messiah the prince is said to *finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in an everlasting righteousness*: here is the joyful sound; therefore say, as Micah. vii. 9. *I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness.* O sweet sight, to see the righteousness of Jehovah gloriously manifested, in passing by thee, a horrid and monstrous criminal, upon account of his own Son, who, for thee, has given a perfect satisfaction to all the demands of justice, in such a manner and measure, as that the righteousness and holiness of God are satisfied also. Therefore, if thou by faith cleavest to him, the justice of the Father can be no bar to thy justification and salvation.

O my soul, if the righteous God condescends to make a gift of grace to his Son, then he will assuredly become thy Redeemer; thy saviour, and his spotless righteousness will become thine, by imputation; and his perfect and personal obedience will be also imputed to thee; thou, and upon account thereof, shalt be as really justified, as if thou hadst personally given perfect obedience to the

divine law: the reason is plain, because the second Adam repaired the damages, done by the first Adam, and has procured the new covenant to be settled upon surer and better terms than the first was. Therefore, whoever receive, by faith, the Christ of God for their Redeemer, need no more dread punishment from the righteous God, since Christ performed, according to the eternal contract, in order to the expiation of the sins of elected ones. Ye, my soul, the redeemed and ransomed of the Lord, are rather, in the exercise of a sincere, sound, and lively faith, to expect that the impartial justice of the God of righteousness, will not only bestow upon them Christ's purchased inheritance; but that this God of justice will, by his holy Spirit, make them *meet to be partakers of the heavenly inheritance*, which is *incorruptible, undefiled, and that fadeth not away*, which God has reserved, in the higher heavens, for all who, through the resurrection of Christ, are begotten to a lively hope.

O my soul, admire the evil of sin, stand in awe of it; it is an infinite evil which could be no otherwise expiated, but by an infinite satisfaction which the infinitely righteous God demanded and the infinitely blessed and holy Jesus gave. O what must those souls be, when redemption is so costly, as that no less than the infinite and immaculate blood of God's own dear Son must be shed in order to their redemption? O the unparalleled love of God in giving his Son! And, O the immensity of the Saviour's love, in that *while we were yet sinners Christ died for us!* Rom. v. 8. *O the height, the breadth, the depth, and the length of that love which passeth all understanding!*

"Most righteous and holy Majesty; great and marvellous are all thy works; just, and holy, and true all thy ways, O glorious King of saints. Who can declare thy greatness? who can conceive or express the glory thereof? No finite being is fit for that purpose. Who can declare the efficacy of thy divine grace, when thou sendest the rod of thy power out of Zion? I see then thou makest souls willing in the day of thy power, and lettest them see the worth and excellency of the transcending person of the Redeemer, who became *the end of the law for righteousness*. O Lord, give grace in the heart; open my closed lips that I may ever shew forth the high and loud praises of the elder brother, whose garments were wet and dyed in his own blood, in order to procure an embroidered and everlasting righteousness, to adorn the naked elect seed, that they might appear with raiment, sending forth a goodly smell, in the presence of the God of righteousness: let me be wrapped up therein, for Christ Jesus' sake." AMEN.

Eternal God of endless bliss,
 Be thou my Lord, my righteousness.
 Sweet righteousness, holy, divine,
 Lord I will mention none but thine.
 Thereon confiding, I'll proclaim
 The praises of thy gracious name.
 When vext with trouble and distress,
 I'll joy in Christ my righteousness.

S E C T. XV.

Soliloquy on the HOLINESS of God.

O MY soul, in the book of Exodus, chap. xv. 11. it is there said, *Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?* It is proposed here by way of question; and the same shall be ever repeated, and anew propounded. The eternal Jehovah is called, 2 Kings xix. 22. *The holy One of Israel.* And Psal. lxxi. 22. *Unto thee will I sing with the harp, O thou holy One of Israel.* And Psal. lxxxix. 18. *The holy One of Israel is our King.* And Isa. vi. 1. *I saw also the Lord sitting upon a throne, high and lifted up; and his train filled the temple.* Ver. 2. *Above it stood the seraphims; each one had six wings, &c.* Ver. 3. *And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.* And Rev. iv. 8. *And the four beasts, [or, living creatures,] had each of them six wings, about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.*—And O my soul, as God is spotless and unspeakably holy; so, holiness becomes all who make mention of his holy name: Psal. xxx. 4. *Sing unto the Lord, O ye saints of his; and give thanks at the remembrance of his holiness.* Psal. xlvii. 8. *God sitteth upon the throne of his holiness;* therefore it is added, Ps. xlviii. 1. *Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness.* And. Psal. xciii. 5. *Holiness becometh thine house well, O Lord, for ever.* Holiness is the image of God the Father; holiness is the livery of God the Son; and holiness is the badge of God the Holy Ghost.

O my soul, since the sole Sovereign is a Being of unspotted holiness; what need hast thou daily to apply, and plead sovereign and free grace, that thereby thou mayest adorn thy Christian profession, in behaving thyself like a student and proficient of holiness?

ness? 1 Pet. i. 15. *As he that called you is holy; so be ye holy.* The sweet and eternal Christ of God, the blessed Saviour of souls, the spotless Lamb of God, who was born, lived, and died, without any one sin, to stain or blot his holy soul or body, says, John xvii. 19. *I sanctify myself, that they also may be sanctified through the truth.* Hereby appears the delight that God the Father, and his eternal Son had in holiness; for, by this expression is plainly meant Christ's devoting, dedicating, and setting himself apart to the mediatory work, for the sake of elect sinners: or thus, "I consecrate myself, that all who believe in me, and follow me, may be consecrated to God, by and through me." And herein is implied the personal union of the two natures in Christ. Since he says, *I sanctify myself*; this is the human nature he had assumed, the same he consecrated to be a sacrifice, Heb. ix. 14. *He, through the eternal Spirit, offered up himself to God, without spot.* For, my soul, with respect to sanctification, as it is a progressive work in the redeemed soul, what Christ has said, as above, can bear no such meaning, since he was eternally the holy innocent Lamb of God. Oh! how dreadful and great must that breach be, which sin made betwixt this most holy God and man, that nothing less than the sacrifice of Christ himself, could atone the holiness and justice of this gloriously holy God? All the blood of goats, and of bulls, these beasts which were also to be *without spot or blemish*, did but prefigure this great sacrifice; they were all but types and shadows: therefore, voluntarily does the holy Jesus say, *Lo, I come to do thy will.* And Heb. vii. 26. *Such an high-priest became us, who is holy, harmless, undefiled, and separate from sinners.* He was the *Lamb without blemish and spot*, 1 Pet. i. 19. He became a sacrifice acceptable, and well-pleasing to God and no less did the holiness of God require.

O my soul, did the eternal Son of God, whose *delight was from everlasting with the sons of men*, consecrate himself wholly for elect souls? and was this according to the eternal decree of God's infinite holiness? Oughtest thou not, then to consecrate, and set thyself apart, principally in every step of thy way, or duty wholly to glorify the God of holiness? It was ever Christ's aim to glorify his father; therefore, in imitation of him thou must study humility and holiness; and by so doing, in the strength of the Redeemer's grace, thou obeyest thy heavenly Father, who is the God of perfect and spotless holiness: *I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, &c.* Rom. xii. 1. Remember, O my soul, what is said, Rom. xiv. 7. *For none of us liveth to himself, and no man dieth to himself.* Ver. 8. *For whether we live, we live unto the Lord;*

Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. O my soul, if thou couldst cordially subscribe this profession, thou then wouldst, in a dependence on the free grace of God, be more earnestly striving to set thyself apart for the Lord; and so be made more firmly to believe that Christ set himself apart for thee. And if so, thou mightest reflect with one mentioned by Mr Flavel, who said, "Wo, wo is me! that the holy profession of Christ is made a stagy garment by many, to bring home a vain fame; and Christ is made to serve men's ends: this is to stop an oven with a king's robes. Except thou dost martyr and slay the body of sin, in sanctified self-denial, thou canst never be a true martyr, nor a faithful witness of Christ. O that I could be but master of that house idol of Myself, mine own wit, will, credit, and ease, how blessed were I? O but we have much need to be redeemed from our selves, rather than from the devil, and the world. Learn to put out yourselves, and to put in Christ for yourselves. I should make a sweet bargain, and give old for new, if I could shuffle out self, and substitute Christ, my Lord, in place of my self, to say, Not I, but Christ; not my will, but Christ's; not my ease, not my lusts, not my credit, but Christ. O wretched idol, myself! when shall I see thee wholly deserted, and Christ wholly put in thy room. O if Christ had the full room and place in my heart of myself, that all my aims purposes, thoughts, and desires, would coast and land upon Christ, and not upon myself."

O my dearest soul, earnestly plead, with heart and soul, that inherent grace may be, under the influences of the divine Spirit, rooted in thee. O plead sanctification in thy mind, in thy temper, and in the tenor of thy life, that thy light may so shine before others, so as that others viewing the effect of divine grace, in thy more circumpect behaviour, (than as yet thou hast attained to) may join with thee in glorifying thy heavenly Father. Unless thou are sanctified, O my soul, Christ having sanctified, or consecrated himself, can give thee no comfort; thou must aim to conform to the pattern of holiness set before thee, in the God of perfect holiness, and in Jesus Christ his Son, the only Redeemer. As the great Creator is holy, universally so, in all his ways, and in all his works, Psal. cxlv. 17.; so strive thou to be holy in all things, in all places, at all times, and in all company, and in every circumstance of life. If thou be'st that Christ sanctified himself to die for thee, and expectest to reap benefit through his death, then must thou look to, and lean upon this Jesus exemplary holy. Take notice, of that glorious spotless copy he has
cast

cast before thee; this is the great pattern of holiness: therefore, flee to him, depend on him, derive from him of his free grace: plead fervently, frequently; invoke, with a holy importunacy, the divine aid of his good and promised Spirit, that he may teach and strengthen thee to walk, as Christ hath walked. And, my soul, though the absolutely sovereign God of perfect holiness, elected none because they were holy, or from any beauty and property in them; yet thou art to make choice of such for thy companions, as thou hast ground to believe are the elect of God; as Psal. xvi. 3. *Let thy delight be in the saints, and the excellent ones of the earth.* And as a holy God abhors and hates all sin and impurity, so must thou do, O my soul, that so thou mayest resemble thy Father which is in heaven.

“ O holy, holy, holy one, true, and living God, by the sanctification of thy divine Spirit, evidence to me, that Jesus Christ, thy own eternal Son, the true Christian passover, did consecrate himself, and was sacrificed for me. Give me grace in every circumstance, and under every trial, to depend upon thy divine word, and submit to thy holy will. Make me patiently bear thy rebuke, and be silent under thy chastening rod. May I daily more and more resign all my enjoyments here to thy own will and pleasure. O teach me to get up, and keep upon a watch tower, in order to stifle sin in its first budding, and to crush it in the birth. O save me from indolency in worshiping of thee. In faith, in holiness, and fear, may I daily with fervour of soul, adore thee, O Father, Son, and Holy Ghost.”
AMEN.

Eternal God of holiness,
According to thy faithfulness,
Teach me to know and do thy will,
And then I'll keep thy statutes still.
O Father, by thy quickning power,
Thy holy precepts every hour,
Impress upon my heart and mind;
And therein daily peace I'll find.

SECT. XVI.

Soliloquy on the INFINITE LOVE of God.

THINK, O my soul, upon the *infinite love of God* in thy creation, in making thee a reasonable creature: the reasonable creature, man, ought frequently to employ all his powers and faculties in admiring the infinite love of God his Maker.

Since

Since the whole creation did exist by God's word of power, he said, *Let there be*, and accordingly there was: but, at the creation of the man, the ever blessed Trinity are, as it were, summoned, and the infinite love is displayed, in the noble and wonderful proposal, *Let us make man in our image, after our likeness*, Gen. i. 26. in knowledge, righteousness, and holiness. Man was made upright and innocent, and ordained by his almighty Creator, to be lord over this lower creation; and so he had also a resemblance to his Maker: he was made a creature glorious and pure, in that primitive state of glory, wherein his Maker did make and place him. God was delighted in his creature, man; manifested his love to him, in giving a promise of eternal life to him and his seed, as a reward of his perfect obedience to God's most holy, and just precept; which the man was most certainly bound to observe, in point of duty, and in submission to his God, his grand Creator, and sole Sovereign, being his creature and subject, especially since his Maker had furnished him with a sufficient measure of strength for the performance of what he required of him. But, O my soul, after the man had transgressed the divine precept, and that, as a penalty of his crime, the sovereign God had threatened him with death, how, immediately on the back thereof, does the sweet fruit of God's infinite love break forth, in God's subjoining to the threatening, the blessed promise, that *the seed of the woman should break the serpent's head*? O how hereby is that gospel text verified, 1 John iv. 16. that *God is love*? And further how is that infinite love manifested in the accomplishment of the eternal decree of his electing love, John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life*? The infinity of God's love appears in what is expressed by the apostle Paul, Rom. v. 8. *But God commended his love to us, in that while we were yet sinners, Christ died for us*.

My soul, the unspeakable and matchless love of God is that whereby he *freely* loves all such as are chosen in Christ, though, in themselves, they are wholly vile and corrupt: and all captives of grace must own and say, *We love him, because he first loved us*, 1 John iv. 19. O how does God's infinite love shine, in that he effectually, in his own time, calls home elect souls, and severs them from a wicked world, and receives them, and entertains them, in his family? as Eph. ii. 17. So may Britain say, God, from the depth of his infinite love, came and preached peace unto us who were afar off. And, ver. 19. (with respect to a preached gospel) we are no more *strangers and foreigners*, but *citizens with the saints, and of the household of God*.

Again,

Again, my soul, how does God's infinite love appear in the method of his *justifying* elect sinners, since all who believe are justified, or accounted just before God, through the obedience of Christ Jesus? 2 Cor. v. 21. *He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* This is unparalleled love with a witness.

And, O my soul, is not *sanctification* a glorious degree of the declaration of the love of God? It must be, without all doubt, the earnest desire, and daily expectation of the redeemed of the Lord, that they may be delivered from the corruption of their nature, from original guilt, and the tyranny of sin, the bitter fruit thereof. And though, while here, the progress of sanctification, in some, is but by little and little, it may be scarce discernible; yet the Lord's flock are daily pleading to be renewed in holiness and righteousness. They long for the experimental knowledge of that text, 1 John iii. 9. *Whoever is born of God sinneth not; for his seed remaineth in him: neither can he sin, because he is born of God.* It is a great and sweet effect of God's infinite love, that, in order to sanctification it produceth death, and life. The mortification of sin is the first part of sanctification, Gal. v. 24. *They that are Christ's, have crucified the flesh, with the affections and lusts thereof.* Again, life is the second part of sanctification; whereby, thro' the influences of the eternal and divine Spirit of love, a principle of divine life, and an inherent holiness is begun, and rooted in the heaven-born soul, and is by the same Spirit augmented, enlarged, promoted, and carried on with continual increase, Eph. iv. 23. *And be renewed in the spirit of your mind.* Ver 24. *And that ye put on the new man, which, after God, is created in righteousness and true holiness.* Gal. ii. 20. *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* Here is the life of the soul that is sanctified, and the very effect of God's infinite love; for this kind of life is a virtue derived from Christ's resurrection.

And, how is the infinite love of the Father manifested in the *revelation of gospel truths*, and in the continuation of his word, sacraments, and other of his divine institutions, notwithstanding the invited guests of the gospel, do this very day much slight, and undervalue the offers of rich grace, and free mercy? O my soul, the glorious God of Jacob continues still to be a merciful King to his chosen Israel; he sits between the cherubims, on the mercy seat of his Son's gospel; and he stretches out the sceptre of his peace, crying aloud to soul-destroying sinners to accept of his free salvation.

O my

O my soul seriously reflect what the immense and infinite love of God calls for at thy hand; surely no less than, as Deut. vi. 5. *To love the Lord thy God with all thy heart, and with all thy soul, and with all thy might*: yea, and to endeavour to evidence thy love to thy creating and redeeming God, by attending his ordinances, with a holy reverence; to wait upon, and diligently to hear and receive God's word; to be frequent and fervent in meditating upon, and speaking of him, his grace, and goodness. Thou art not only to *know*, but to *do the will of thy Father which is in heaven*. O! how oughtest thou to retire from the hurries of time, on purpose to reflect upon thy former ways, and to contemplate the God of infinite love in his word, and in his work of creation, and redemption? O plead his Spirit's presence; moan under his absence, and the suspensions of his divine grace, which thou must expect, in thy course, for the exercise of thy faith. O my soul, have a high esteem of the offers of free grace: love what God commands thee; delight in his precepts; hate, with a perfect hatred, all sin; shun every appearance of evil: in every thing seek and strive to please God. Be humble under all thy enjoyments: neither fret nor despond under thy disappointments; submit to the divine will; depend on the divine word; adore God for what thou hast; confide in him for what thou wants. O do all, my soul, looking to Jesus.

“ O heavenly Father, give me grace to adore and admire thy
 “ infinite, free, and eternal love: plant grace and truth in the in-
 “ ward man: make me upright and sincere: give faith in thy
 “ blessed word: teach me an evangelical obedience: let me be
 “ found frequently and fervently pleading the conduct of thy di-
 “ vine Spirit, that I may not be led aside, *tossed to and fro, and car-*
 “ *ried about with every wind of doctrine, by the sleight of men, and*
 “ *cunning craftiness, whereby they lie in wait to deceive*: but, in
 “ thy infinite and eternal love, fill my soul with *all wisdom, and*
 “ *spiritual understanding*.” AMEN.

No music, banqueting, or feast,
 Can ever relish so my taste,
 As when I in thy presence dwell;
 'Tis then my soul is pleased well.
 While my soul's foes insult and cry,
 My soul into a closet fly:
 When thou'rt chas'd like the trembling dove,
 Seek refuge in the God of Love.

S E C T. XVII.

Soliloquy on the UNLIMITED MERCY of God.

O MY soul, didst thou, in the exercise of a lively and strong faith, seriously reflect and meditate upon the infinite love, UNLIMITED MERCY, and free grace of God the Father, thy very soul wouldst long to be with the Lord; for till then, all thy endeavours must fall vastly short of what thy desires aim and would fain be at. O the glorious and ever-adorable perfections, that are eminently ascribed in the scriptures to God, who is called *Love*; 1 John iv. 19. *And we have known, and believed the love that God hath to us; God is LOVE: he is essentially so; and he is the Father of mercies: in 2 Cor. i. 3. he is called the Father of mercies, and the God of all comfort. Mercy and joy are his offspring: he is called the God of all grace, 1 Pet. v. 10. The very fountain of mercy and free grace is in God; and all the graces in the creature issue thence. Infinite love always communicates good to the creature. And further, my soul, infinite mercy communicates it to the creature, when the creature is exposed to the utmost misery: and free grace communicates sweet love to the most unworthy creature: when any good is suited to the misery of the creature, it is then unlimited mercy. Every drop of goodness, falling in the creature's lot, is the effect of unbounded love; it always exceeds desert in the creature; and therefore may well be said to triumph over unworthiness.*

But, O my soul, though it is certainly true, every single comfort the creature enjoys, in this world, may most justly be called *unlimited mercy*, and indeed such as human capacity, being finite, cannot comprehend, considering the vast distance and disproportion that is betwixt the infinitely glorious Donor, and the finite, miserable, and unworthy receiver: yet, it is as certain, the sincere Christian will overlook all these mercies and enjoyments, and view the spring; and look up and say, as 2 Cor. ix. 15. *Blessed be God for his unspeakable gift; since he is, as Luke i. 72. the mercy promised, and the purchaser and procurer of all mercy: for, as Jehovah, God the Father, freely promised him; so, in due time, he faithfully performed his promise, by sending him forth, made of a woman, to be a propitiation for the sins of elect souls, and to open a door of mercy through which the benefits and blessings of reconciliation might flow in favour of Adam's sinning race.*

- O my soul, Jesus Christ is the unlimited, peerless, invaluable, and matchless mercy: he is the prime fruit of God's mercy. Our
being,

eing, protection, provision, and all the comforts of this present
 fe, are but the after-births of divine favour: but sweet, sweetest
 Jesus Christ is the first-born from mercy's womb: all other mer-
 cies are but fruits from that root; streams from that fountain of
 mercy, who is the grand Recipient, *Out of whose fulness, all have*
received, and grace for grace, John i. 16. Yea, whatever blessings
 God may bestow upon mankind, not one drop of saving mercy
 runs to any, but in this channel, even through Christ. It is only
 and through Christ, that what men call mercies, prove really
 so: if they enjoy them not in and through him, and for his sake,
 they will, in the issue, prove fuel to the fire; for Jesus, the Christ
 of God, is the great, free, and undeserved mercy. God's benevo-
 lence was the impulsive cause of this precious gift; and in him are
 all kinds and sorts of mercies: yea, and the highest and most per-
 fect degrees of mercy; for, *it pleased the Father, that in him all*
fulness should dwell, Col. i. 19. O how conspicuously does God's
 mercy shine in giving his Son for sinners! What a mercy is it that
 God did not adhere to, and stand upon the first terms, even upon
 the old covenant of works? for, God made man after his own
 image; gave him excellent laws; the precepts of the moral law
 scribed in his very heart: and, moreover, one positive law, with
 respect to the tree of knowledge; he entered into a covenant with
 him, as the root and representative of all mankind; the terms
 were, that all his posterity should stand or fall in him: but here
 the man transgressed God's command, and so sin, and death, its
 offspring, broke in upon the human world. Now, here God
 might have prosecuted mankind to their total overthrow and
 ruin; but, instead thereof, the gracious Parent of beings, in his
 mercy, accommodates himself to human weakness, by giving his
 own eternal Son a ransom and a Saviour for sinners; *God so loved*
the world, that he sent his only begotten Son, that whosoever believ-
eth in him might not perish, but have everlasting life, John iii. 16.
 This admirable *so* is unutterable; this love of God is immense,
 effusing itself not to the Jewish nation only, but also to the Gen-
 tile world, overwhelmed in sin. Here is a curious and spacious
 mine of love, too deep and rich for any creature to fathom, or
 to estimate the value of: this mercy is dated from eternity; no novel,
 temporary thing. Upon God's prescience of man's fall, he eter-
 nally designed his beloved and eternal Son should assume our na-
 ture, live in it, and die in it, as an expiatory sacrifice for elect
 souls. Christ was the predestinated *Lamb, before the foundation of*
the world, 1 Pet. i. 19, 20. He was pitched upon, for a Redeem-
 er, in the eternal volumes, before the world was made: he

was slain above, in the decree, long before he was slain in time, below.

Therefore, my soul, thou mayst with the Psalmist, Psal. ciii. 17. conclude, *God's mercy is from everlasting to everlasting.* (And, indeed, I think, his decrees, with respect to election and reprobation, are as firm as this purpose of God's providing a Saviour for man, before man was.) O how unsearchably great is the mercy of God! The first covenant of works, called for pure, sinless perfect, and perpetual obedience. The precious covenant of grace stoops and condescends to fallen man: it accepts of the perfect obedience, of the blessed Surety in their room; and they are in Christ, and for his sake, accepted of as complete performers. Infirmities, in the performance of duty, are covered with indulgences; all the real Christian's duties the Mediator takes them in his own hand, perfumes them with his infinite merit, and so presents them acceptable, a smell of sweet odours to God.

O my soul, thou oughtest to class it among thy choice favours and mercies, that thy lot has been cast in a land of light, and in a valley of vision. What a mercy is it, that the lively oracles of God are committed to these sinning lands, and continued with a gospel-despising Britain? In which oracles of the living God, even the gospel of the Lord Jesus Christ, are revealed, sweet doctrines, spotless precepts, parental threatnings, and precious promises; and the redeemed and renewed soul must say, *This is my comfort in my affliction*; even thy word, O Lord; for I am thereby quickened in all my fainting hours. O what a mercy is it, that the Lord has his ambassadors in this land where thy lot is cast, O my soul; and that thou hast daily the Bible, God's word in thy hand? O fix truths contained therein in my heart! It is a large shop; yea, a magazine of cordials, for the support and comfort of souls: and what is wrote therein, 'is that sinners, *thro' patience and comfort of these scriptures, might have hope.* Even this glorious book, O my soul, in a great part of this present world, is either not found, or it is a book sealed: therefore, bless God for the great mercy of the Old and New Testament, and the joyful news revealed therein.

" O Father of mercies; give grace to improve my mercies:
 " acquaint my silly, sinning, shallow soul, with Jesus Christ the
 " mercy of mercies, and with thy sacred word, wherein the fair-
 " est description of thy eternal Word is made known: it is there
 " the sovereign cordial is offered, without money or price; suf-
 " ficient to enable, revive, and restore the most distressed soul,
 " in time of its lowest ebb: it is there mercy is unfolded; and
 " thence an inundation of mercy breaks forth: it is there I must

" seek

seek peace, or no where. Lord let me no more *seek the living among the dead*. Draw me, I will run the way of thy commandments. Shew me thy mercy in Christ Jesus." AMEN.

O Lord, how wondrous are thy ways?
How firm thy truth? thy mercy's rays
Do over-spread thy heavenly throne,
And thence thy glorious grace is known.
For, as the heav'ns above our head,
God by his mighty power has spread;
Ev'n so around, who do him fear,
His tender mercy's far and near.

S E C T. XVIII.

Soliloquy on God's COMPASSION.

O MY soul, the eternal sovereign, and all-sufficient Jehovah is a God of great COMPASSION. He is the sole Parent of created beings; all the families in heaven and on earth are under his charge. But, in a particular manner, Adam's fallen offspring are the fit objects of God's compassion and free mercy. And what comfort is it, that God has, in his word, so revealed himself? Psal. lxxxvi. 15. *A God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth*. Psal. iii. 4. *The Lord is gracious and full of compassion*. And Psal. cxii. 4. *He is gracious and full of compassion*. And Lam. iii. 22. *It is of the Lord's mercies that we are not consumed; because his compassions fail not*. Many instances, in all ages, according to sacred writ, record the pity and compassion of the almighty God. O how often did the children of Israel provoke him to that degree, that his spotless justice did plead their total overthrow? But even then the bowels of his mercy moved towards them; and as his heart was affected, his eye pitied: and upon account of his compassion, his omnipotent arm of everlasting strength spared them. His mercy triumphed over his justice: and as soon as mercy's banner was displayed, the bloody sword of threatened justice is ordered again to be put up in the scabbard. And, O how does God's compassion shine forth, when he says, Hos. xi. 8. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim, &c.* And Jer. xxxi. 10. *Is Ephraim my dear son? is he a pleasant child? since I spoke against him, I do earnestly remember him still: therefore my bow-*

els are troubled for him: I will surely have mercy upon him, saith the Lord.

My soul, the fruits of God's love, mercy, and pity, are new every morning: but, O how does the compassion of an offended Jehovah shine in his graciously promising Jesus Christ, the mercy of mercies, to the human race, (and that when, contrary to all reason, they transgressed the divine law, by which they destroyed themselves, and joined in alliance with God's enemy,) and in his faithfully performing the same promise, in due time, to the edification, consolation, and eternal salvation of redeemed elect souls? The favour and love of the eternal God to the reasonable creature, in a state of innocence, was above what man can express: but, O who can form due conceptions of God's mercy to miserable man, his pity to fallen man! Such a glorious and grand Sovereign to shew compassion to such a rebel, as ill-deserving, yea, hell-deserving man, in this, how does the fruits of God's infinite love shine? O eternity, eternity, shall be but sufficient to admire the greatness and freeness of this love, which is, in it self, incomprehensible; and the fruits thereof none can describe. O how great is the compassion of God to the human race? how manifold are the favours that rebellious sinners daily receive from the compassionate Jehovah, and that even with respect to temporal blessings? The very comforts and conveniencies of this present life, while in the body, plead our daily fresh notes of praise. But, O my soul, when, by the energy of the divine Spirit, a spiritual life is formed in the soul; when, in true devotion, it becomes sincere, strong in the faith, having its love enflamed, and its hope stable, and firmly fixed upon God's word, and becomes, in the whole man, submissive to God's holy and divine will, must not then the soul say, *God's compassions fail not*, and the *tender mercies of the most high God, are from everlasting*? And, O what am I, that the Lord, the great and glorious Sovereign, one God, should have taken any notice of me, who am by nativity an idolatrous Canaanite, *my father an Amorite, and my mother an Hittite*; and myself ignorant of, and *without Christ, an alien from the common-wealth of Israel, a stranger from the covenants of promise, I had no hope, without God in the world*; alas! had neither thought of him, nor desire after him?

O my soul, upon due reflection thou mayest easily be persuaded, when the sinner gets a sight of a God in Christ, it will readily own, that it was cast out into the open field, to the lothing of its person; that there was no eye to pity it, to have compassion on it: none to take notice of it, when it was lying polluted in blood. O when God in Christ looks upon a poor sinner, and says to it,

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Live; even when it is weltering in the bloody gore of sin, ready to be choaked. O how then is it manifested, that God's *compassions are very great*, and that his *tender mercies are over all his other works*. O what a sweet time of love is it, when the Lord Redeemer spreads his shirt over the naked soul, when he lets the poor soul see the large embroidered robe of his righteousness, wherewith he arrays all the redeemed, being wrapt up wherein, they appear spotless in God's sight! O what compassion is it to a soul when God enters into a covenant with it! Surely when it is so, it must (if capable to notice the same) then, and for ever speak in the commendation of God's compassion: and, when so employed, it must surely remember the mercy of mercies, the compassionate Son of God, who became himself a man of sorrows, in order to procure mercy and compassion from God the Father in favour of miserable transgressors.

O my soul, it is a sweet mercy to be pitied by God, and to be enabled, upon good ground, to live in the hope of eternal life: but yet, if thou art *begot unto a lively hope*, God's Christ, as he is thy Jesus, must be sweeter; he is both the purchaser and donor: thy soul is sweet and precious: but Jesus, the life and happiness of thy soul, must be more sweet and precious: thy salvation is much; but Christ Jesus, without whom there is no salvation, must be more in thy esteem. O he must be loved above all, in thy all and without thy all; and thou must prize him as thy all. God's compassion is great, but God is greater. Though it is very natural to value a present from a friend, yet it is but a base spirit to prefer it to the donor. It is adulterate love in a bride, to prize a ring, however precious, given to her by the bridegroom, more than his person. It is not cordial, but mercenary love, to dote on a portion, or benefit, without preferring the purchaser, or person bestowing.

O my soul, the eternal God's bestowing his own Son, the mercy of mercies, the fountain-head, and flood-gate of all mercy, upon sinners, is the greatest evidence of his compassion to mankind that possibly could have been. And, in very deed, there is no mortal capable to conceive, or form right ideas of the pity and compassion of God, exhibited in this glorious step of suffering, yea, and sending, his Son to become incarnate, that so, in the body, he might offer up a sacrifice to compensate offended justice, and thereby procure the divine favour; and the sweet fruits thereof to flow out in favour of the rebel man: as Isa. lxiii. 9. *In all their affliction he was afflicted; and the angel of his presence saved them; in his love, and in his pity he redeemed them, and he bare them and carried them all the days of old.* A great evidence of God's com-

passion is manifest, yea, and he vindicates the same, as *Jonah iv. 10, 11. And should not I spare Niniveh, that great city, wherein are more than sixscore thousand persons, that cannot discern between the right and the left hand?*

O my soul, adore the compassionate Jehovah, who has all along, in thy passage, pitied thee, by oft-times extricating thee from difficulties, and delivered thee in time of great danger; and sent thee often sweet and seasonable reprieves, when, as to thy own appearance, the very summons to remove has been in thy hand. Daily view the very comforts and conveniencies of this present life, that fall in thy lot: how much thou art inclosed in thy passage, through time, while many are very much exposed, and probably such whose life and conversation are more agreeable to the doctrine of the gospel than thine. O blush and be ashamed, and upon due reflection, plead that the evidences of God's pity and compassion to thee may be blest motives to stir thee up to admire and adore him, for the joyful sound of the gospel that *God is in Christ reconciling sinners to himself*. Bless him that thou hast yet free access to the wells of salvation, and that thou art not yet debarred from the springs of ordinances, but hast liberty, in thy apartment, privately and secretly, to bow before the most high God, and to say,

“ O one, only living and life-giving God, for Christ's sake shew
“ me pity; have compassion on me; give grace to improve pre-
“ cious time. Whilst thou art yet sitting between the cheru-
“ bims, on a mercy seat, make me adore thee in the duties of
“ sincere obedience. My misery is very great, but thy mercy is
“ greater; my wants are many, thy fulness is inexhaustible. My
“ original guilt, my contracted filth doth abound; O let thy
“ grace superabound. O heavenly Father, I am fully persuaded
“ there is none of Adam's fallen race, in the new land of glory, that
“ have been admitted upon account of their merit, but are all
“ debtors to free grace: wherefore, this day I plead the benefit
“ of free grace and thy gratuitous act of indemnity; and without
“ thou dost of thy pity, compassion, and tender mercy, for the
“ sake of Jesus Christ, grant it, I despair of salvation, and must
“ undoubtedly perish. Let, O Lord, thine eye pity, thy heart
“ exert love, and thy omnipotent hand afford help for Christ's
“ sake.” AMEN.

O Lord, shew pity and forgive;
Give grace to turn from sin and live.
Thy grace and mercy's large and free,
Therefore will I confide in thee.

My

My sin is great, but can't surpass
 The pow'r and freedom of thy grace:
 I, therefore, bowing at thy throne,
 Do plead the merit of thy Son.

S E C T. XIX.

Soliloquy on God's TREATY with his Son.

O MY soul, it is a grand mystery, that there is a glorious Trinity of persons, in the blessed unity of essence; and yet this is the very prime article of the Christian creed: and without faith in one God, existing in three persons, how shall a council of peace, or a TREATY concerning the scheme of man's redemption be, if the eternal God has no eternal Son? Then, surely, the sinner can have no sufficient Saviour: no created being could have fully satisfied for the injury done the infinite justice, righteousness, and holiness of the infinite and eternal God: neither could a seraphim, though as is reported, a being of the highest order, in heaven's court, been a sufficient surety on whom the sinner could, without dread, venture the salvation of his immortal soul, since all created beings are but depending. And therefore, my soul, thou must take the scripture for the standard of thy faith, with respect to the ever blessed Trinity of persons; and there it is clearly revealed, 1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.* And, O what a glorious manifestation of the adorable Trinity was it, when the Son of God, in the human nature, stooped till the waters of Jordan, overflowed him at his baptism; and when ascending from said Jordan, the Holy Ghost descended in a bodily visible shape upon him: and the eternal and everlasting Father, by his audible voice, asserted this blessed Jesus to be his *beloved Son, in whom he was well pleased!* Matth. iii. 16, 17. Here the glorious Trinity were all present, visible and audible.

And, my soul, though the Trinity of persons, in the unity of essence, is a grand mystery; yet, if thou dost but seriously reflect upon thy very self, with respect to thy spirit existing in a body of dust, out of which the soul no sooner departs, but the body becomes undesirable, yet truly, while in the body, thou art two in one, and one in two; this is also a mystery thou canst not rightly comprehend. And why not thy God, thy Maker, and the almighty Creator of all beings, one in three, and three in one? Or further, my soul, dost thou daily behold the great light

of heaven? By his great light thou art made to perceive a vast variety of created particles wherever thou lookest around thee, and thou also perceivest that the object whence this light does flow is a very spacious and beautiful body in itself; and that hence also warm beams break forth, and by their heat impress the surface of the earth, whereby it is kept productive of necessaries for the creatures upon it; and this visible sun upon account of its glorious body, pure light, and warming influence, may be looked to, as a witness given by his Maker, to testify against all Anti-trinitarians, if they will but exert aright the reason God has indued them with; for, though this truth concerning the Trinity of unity, be mysterious and above our natural powers to comprehend; yet not contrary, but most agreeable to a true enlightened reason to believe.

And, O my soul, God has allowed thee the benefit of his sacred word, wherein thou art commanded to believe the revealed truths contained: and what God has said, thou must believe; thou must not doubt, or dispute, but rest satisfied in God's word. Neither art thou to expect any satisfaction, by seeking a sensible manifestation of God's unity and Trinity, in any such absurd step as to run the parallel between the Creator and the creature, betwixt infinity and a finite; here can be no proper simile: but the Christian, under the influences of the divine Spirit, being strong in the faith, confides in God's word, and rests satisfied, filled with inward joy, since his God has said it. And the elect soul, being settled with respect to this glorious and comfortable article of his faith, may adventure to meditate upon a Treaty, or contract, betwixt God the Father, and God the Son, concerning the redemption of man, as a very great, and glorious, and a most comfortable truth.

Wherefore, my soul, strive to believe, nay, pray and plead to have the impression of it on thy spirit, that before the creation of man, the glorious Trinity of persons, met in the blessed unity of essence, in the grand court of heaven, when and where the covenant of man's redemption was transacted, betwixt the eternal Father and the eternal Son, and ratified in the council of God's eternal peace. And though man was not then created, yet, in the depth of God's foreknowledge, elect souls may be considered by him, as existent, fallen, and become miserable: and then the grand important affair to be managed in this treaty is, how these may be restored to happiness, without prejudice to the honour, justice, and faithfulness of God. The eternal Father here as creditor demands a satisfaction for man's offence; and that satisfaction to be made in the human nature, since the offence was given in that nature.

Now,

Now, my soul, thou mayest notice the manner and method of this treaty is federal, by way of a mutual engagement, and each undertakes to perform his part; yea, and what is most to be admired, that though the affront is equally done to both parties, yet both these do contract, being equally desirous to have man recovered from the misery he had involved himself, and his posterity into. And here the Father said, "My Son, if thou wilt engage to redeem man, I will hold thine hand and keep thee; I will underprop thy humanity, when overweighed and ready to sink with the burden; yea, I will invest and anoint thee, as in Isa. lxii. 6, 7. *I will give thee as a light to the Gentiles, to open blind eyes.*" Here he is made the prince of the prophets, to remove blindness of mind which the elect lay under. And Psal. cx. 4. *Thou art made a priest for ever, after the order of Melchizedeck.* Here he is made a priest for ever: and indeed he is the most high priest, who, by his atoning sacrifice, did expiate the guilt of an elect world. And Psal. ii. 6, 7, 8. *I will give thee the heathen for an inheritance.* Here he is made a king; and he shall reign over the whole empire of this world, and *lead captivity captive.* Thus the Christ of God is anointed to a threefold office, and his commission accordingly sealed.-----And further the Father promises, for Christ's encouragement, to crown his work with success, by giving him an eternal seed; as Isa. liii. 10. *He shall see his seed; and the pleasure of the Lord shall prosper in his hand: he shall see much of the travel of his soul, and be satisfied.*

And now God the Son engages to be Surety for sinners; he complies, and takes upon him whatever balance justice demands upon account of man's offence, that he will pay it down without discount: he accepts of his Father's conditions, and declares his acceptance of his commission, as we see, Isa. xlix. 1, 2. There he says, *The Lord hath called me from the womb; he hath made my mouth like a sharp sword; he has made me a polished shaft.* By which he declares how ready and fit he is become for service, and as willing as ready. Yea, my soul, thou mayest humbly in thy mind conceive, that the ever blessed Jesus, whose *delight was with the children of men, from all eternity*, might further enlarge, and give vent to his love, by adding, "O my heavenly Father, since thou art to prepare me a body, to support me under the heavy trial; and that thou hast promised to crown my labours with success, I will therefore, for a season, lay aside my sceptre of power; I will veil my divine glory with humanity; I will descend into the womb; I will become incarnate; I will be formed a child; I will be a son born; I will live a creature, in the form of a servant; I will appear in the likeness of sinful flesh;

I will

I will stand in man's stead, and in his nature; I will satisfy all the demands of justice, and whatever thou dost command, I will perform in the human nature, and in the room and stead of the man: I will be a second Adam, a Head and representative of the elect race; and what I do in their stead, by my giving a perfect, and personal obedience to the divine law, I desire, O my heavenly Father, that the same may be imputed to all whom I redeem, as their deed; my obedience, as their obedience; and my righteousness, as their righteousness: and that they may be acquitted and justified when standing at our great tribunal, and be esteemed pure and innocent, upon account of what I do; and that as really as if they, in person, had actually and perfectly done the same."

And thus, my soul, thou mayst plainly see, how the guilt of elect souls is expiated; it is upon account of Christ's satisfaction, which he gave to the justice of God, according to passion; for, Rom. viii. 32. it is said, *God spared not his own Son, but gave him up to the death.* Yea, it was also with his own free consent that he fulfilled every article of the contract: in the *body*, he fulfilled all righteousness; at last he gave his *soul* an offering for sin. And this is the atoning sacrifice, Christ's blood shed upon the cross: it is upon account thereof, that the glorious act of indemnity was past in heaven's court, in favours of bankrupt elect sinners. And had not the Father sent his Son to be a Saviour to sinners, and to redeem them from wrath to come, poor man, and all his offspring, must have inevitably perished, (in so far as mortals can probably apprehend:) and had it even been so, the justice of God had never been satisfied. But blessed be God, for gospel revelation, whereby the Christian discovers an abundant security is given to the *redeemed of the Lord*, for their eternal salvation, in and through this treaty or contract, the eternal covenant of redemption, transacted betwixt the eternal Father, and the eternal Son; both having one view, to promote the happiness of mankind: and upon this noble and sure bottom is founded the precious covenant of free grace.

This and much more is revealed in the gospel. Yea, that the very Jesus, who died to expiate the sinners' guilt, did *rise again* for the justification of believers; and his very resurrection from the dead, fully declares his glorious success, and complete victory over hell, death, and the grave: yea, and that he had *destroyed even him that had the power of death.* And further, the gospel asserts, Christ's *glorious ascension* to the heavenly palace, and his royal entrance there; and his *session* at the right hand of God there plainly evidenceth, that his God and Father is well pleased with all he has done. And which further more plainly appears; be-
cause

cause ever since, his shed blood has been fruitful in the world, and his birth-dew, like the dew of the morning. Wherefore, as Phil. ii. 9, 10. *God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.* Now, to that never-enough-to-be-adored and glorious name, be everlasting praise, honour, and glory ascribed. AMEN and AMEN.

“ O almighty Sovereign, eternally glorious, eternally gracious
 “ Lord, God; fulfil in my soul, all thy good will and pleasure,
 “ and the noble work of faith with power. O enable, through
 “ the divine influence of thy holy Spirit, to believe the wonder-
 “ ful doctrines revealed in the gospel: that mystery of Unity in
 “ Trinity, and Trinity in Unity; one God in three Persons; and
 “ three Persons in one God. Give me grace to believe the
 “ doctrine of Christ's incarnation: that mysterious hypostatical
 “ union; and that the eternal Word of God was made flesh. O
 “ enable to believe, that Jesus Christ gave complete satisfaction
 “ to justice for all the sins of an elect race, predestinate unto e-
 “ verlasting life. Give me faith, in a mystical union, that all be-
 “ lievers become *members of one body whereof Christ is the Head;*
 “ that they are made *branches of his Vine;* and *living stones* in
 “ that *spiritual building* whereof Christ is the *cope, corner,* and
 “ *foundation stone.* Give me faith in the covenant of grace, found-
 “ ed on the covenant of redemption; the glorious federates where-
 “ of, let me, by faith, always look to, as infinitely fit, able, and
 “ faithful to perform each their mutual engagements, and con-
 “ sequently no possibility of failure here. Wherefore, under all
 “ my defection, and imperfection, make me fix my faith's eye
 “ upon Christ's perfect obedience, and the cleansing virtue of
 “ his blood; and let me see myself complete and pure in him.”
 AMEN.

In councils of eternal peace,
 Is promis'd honour and success,
 By God the Father, to the Son;
 And Christ as Priest, ascends the throne.
 And through the world, his reign shall spread;
 He shall be Judge of quick and dead.
 He'll crush their power who dare rebel;
 And send a guilty world to hell.

S E C T. XX.

Soliloquy on God's INDEMNITY.

O MY soul, who can, to purpose, conceive of, or describe the freeness, fulness, and sweetness of God's act of INDEMNITY to elect souls? All are sinners by nature and practice. It may well be supposed that this act had its birth in the court of heaven, when the ever glorious covenant of redemption was transacted betwixt God the Father, and God the Son. Christ, the appointed and anointed of God, having engaged to satisfy all the demands of God's holiness and justice, in the room and place of elect sinners, it is then this indemnity was established, or the royal act of God's free grace was proclaimed, in favour of all who, through God's grace, receive Jesus Christ, and rest upon him as the Shiloh, or sent of God, who came to seek and save that which was lost; and in evidence of their firm acceptance, throw down the weapons of their rebellion, submitting to him as their truly rightful and lawful Sovereign, rejoicing that this Redeemer is he *in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace*, Eph. i. 7.

O my soul, this redemption is a first-rate privilege; no mercy can be more desirable, none more sweet, than a redemption from the wrath and curse of an angry God, from sin and Satan. It is the most valuable mercy, bought at a dear price; it cost the spotless blood of the eternal Son of God to purchase it. *God's infinite love* is the *impulsive* cause of this indemnity: and herein is to be seen the *riches of his free grace*, in giving his Son to be a propitiation for sin; and the willingness of the Redeemer in complying. O! how the freeness of God's grace, and the fullness of Christ's satisfaction, meet together without any jar, in the remission of the man's sin! The offence the man gave was principally and especially against God; and it was only God's prerogative to grant the act of indemnity. Man's guilt bound him over to God's judgment; and none but God, the grand creditor, could remit the debt: therefore, by virtue of this act, the sinner is discharged; the bonds wherewith he stood bound are loosed; his obligation is disannulled. It is hence the believer's hope flows. This act is a compound of pure unmixed grace: it is done for *his own name's sake*, Isa. xliii. 25. The elect are discharged without any satisfaction at all given by them. O! herein free grace shines with much splendor: but the offended God provided a Surety for them, who was every way able and willing to pay the whole debt
for

for them; and herein the grace of God shines with much brighter lustre.

And, my soul, *Christ's satisfaction* is the *procuring* cause of this gracious act of indemnity: and therefore, God displays his *justice* in passing the act. It was not rivers of oil, or the blood of bullocks, or of goats, or of human blood, that could procure an act of this kind, at God's hand, whereby poor souls might be discharged of guilt and punishment: but a real right to this act of indemnity is only the property of the believer; for all the causes of a pardon, (through this act) are in conjunction to procure it for them: herein is the *love* of God, the *impulsive* cause; the *blood* of Christ, the *meritorious* cause; and *saving faith*, God's gift, the *instrumental* cause. These do all co-operate for the sinner's being entitled to a pardon, through this indemnity.

And, O how many valuable *privileges* do flow from this noble act to the true Christian? for, though they are not freed from obedience to the moral law, yet they are freed from the rigour and curse of the law; the rigorous yoke of the law is broke off from the believer's neck: he is not under the moral law, as a *covenant*, for justification; but he is, and my soul, thou must still be under it as a *rule* for direction; not as it requires perfect working, under the penalty of a curse, as Gal. iii. 10.; for, Job. i. 1. *sincerity* is reckoned a perfection: yea, a proportionable strength is given, as Phil. iv. 13, *I can do all things, through Christ, which strengthneth me.* O the blessed *fruits* of this indemnity! The Christian's duty, becomes his delight; and his many failings hinder not his acceptance.

But, O my soul, thou must expect daily assaults; the dragon will pursue the woman, yea, he endeavours to bruise the members of Christ's mystical body by horrid injections, vain and hellish thoughts, whereby the affections become inordinate; and through indwelling corruption, pride, and self-conceit, like the native Canaanites, keep possession; and the Christian may cry out, *O wretched man that I am! who shall deliver me from this body of sin and death?* Rom. vii. 24. Alas! upon account of an untender walk, the Lord, for the wise ends of his glory, may suffer interveining clouds to spread, whereby the Christian's comfort may be much eclipsed, and his inward peace sore broken: but when, upon mature reflection, he obtains a fair view of this royal act of indemnity, and considers the Author and nature of the covenant of grace, he is made ashamed, and obliged to cry out, *This is mine infirmity; I'll remember the years of the right hand of the Most High*, Psal. lxxvii. 10. In no case, while here, must the Christian be secure, or sit settled upon the lees. The *Captain of their salvation*

tion was made perfect through sufferings; and endured the contradiction of sinners against himself: therefore, whoever are Christ's freemen must expect the discipline, as well as the blessing of the rod. In Heb. xii. 8. they are called *bastards* and not *sons*, who are free of chastisement. God's act of indemnity gives freedom from the sting of death, but not from the stroke of death: and they have the promise of their heavenly Father for it, that afflictions, of whatever kind they meet with here, as they are but momentary, so even they shall work for the soul a *far more exceeding, and an eternal weight of glory*.

My soul, the perfect freedom, arising from this royal act of indemnity, will be fully enjoyed in the heavenly state: it is there the faculties of the soul shall be beautified with a spotless innocence and pure holiness. Thou walkest about here, in this world, like a person in the twilight, always apt to stagger, constantly afraid thou be off the narrow path, and got into the broad way. Thou, through thy natural weakness and ignorance, and for want of the Spirit's teachings, observeest great difficulty in some scripture texts: many of the learned pleading such and such texts to support their opinions; yea, and to outward appearance, great and good men sometimes carrying their differences even to extremes: each person, or party, zealous, whether truly, in seeking the things of Christ, or their own things, the Lord himself best knows: but, when advanced to the higher house, all differences amongst the debtors of free grace must cease: no more divisions, no more disputes and dissensions; the tender trembling Christian, who here is ever jealous of his own heart, shall there no more sigh and moan, because of an absent God. There is no more looking into our cabinet, and missing our treasure; no looking into the heart, and missing Christ. Whoever accept of this indemnity shall be liberate from all evil, and put in possession of all good. Whatever mixture is here in their cup, hath an effectual tendency, to fit them to partake of the sweet cup of God's unmixed love, and matchless mercy; and that as their unchangeable portion for ever and ever.

" O gracious sovereign, silly and wretched I, have as much
 " need to plead the benefit of thy gracious act of grace, as ever
 " any had. I have ever done what I ought not to have done;
 " and I have neglected known duty; I am mortgaged; I have
 " nought to pay; I am a bankrupt; and, by thy just and holy
 " law, a condemned rebel. Numberless mercies I have received;
 " but all these, upon account of my abuse thereof, will but im-
 " prove my miseries, and witness against me, if thou dost not, O
 " Father, rank and class me amongst the debtors of free grace,
 " and

“ and intitle me to the blessed act of indemnity, the sweet fruit
“ of the Redeemer's merit. The Lord grant it.” AMEN.

From view of my thought's vanity,
O Lord, my God, to thee I cry:
If thou shouldst mark iniquity,
No flesh could stand before thine eye,
But thou hast past thine act of grace,
That sinners may approach thy face:
Thy pardons thou dispensest free,
That fear'd and lov'd thou mayest be.

S E C T. XXI.

Soliloquy on the SUPERABOUNDING GOODNESS of God.

THE infinite SUPERABOUNDING GOODNESS of God doth,
O my soul, extend and reach forth in favour of the whole
creation. The families above and below the sky do all share in,
and daily partake of God's goodness. All apparent goodness, dis-
pensed to, or dispersed among, the created race, whether angels
or the sons of men; yea, all that is really so, is to be found col-
lected and conjunctive in the one, only, true, and living God; yea,
all that is really visible in any of the creatures, are only so many
drops fallen from the inexhaustible ocean of God's immense good-
ness. He who is the one God, is the true centre, and sole content
of all possible goodness: and as he is absolutely so; so he only can
communicate of his goodness to his creatures. O he is always ex-
ceeding great in his goodness; and he is always exceeding good
in his greatness. He is ever great, and God over all. He is ever
good above, and unto all; Psal. cxix. 68. *Thou art good and doest
good; teach me thy statutes.* Psal. cxlv. 9. *The Lord is good to all,
and his tender mercies are over all his works.* O my soul, the su-
perabounding goodness of the one, only, true, and living God, as
it is supreme, so it is perfect in itself; more so than the goodness
of the creature can ever be. In Luke xviii. 19. the wisdom of
God says, *None is good save one, and that is God:* and conse-
quently far above conception or expression. All the gracious acts
of Jehovah are the sweet fruits of his goodness: and when, by
faith, the soul gets a sight of him in his other grand, infinite,
and glorious attributes, they do and must then rejoice; as Exod.
xxxiii. 19. *I will make all my goodness pass before thee; and I will
proclaim the name of the Lord before thee; and will be gracious to
whom I will be gracious, and will shew mercy on whom I will shew
mercy.*

mercy. And Exod. xxxiv. 6. *And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, &c.* O my soul, the infinitely good God communicates of his goodness, with great pleasure and delight. The tender mother cannot draw forth her breasts with so much pleasure and delight to her weeping and hungry infant, as the Lord does freely communicate of his superabounding goodness to his saints. O! he who is the one God is an absolutely perfect being: nothing is, or can be wanting in his infinite goodness. He is the ever and overflowing fountain of all goodness to his people. Whatever good they enjoy, or measure of goodness they participate of, all comes originally from him. Either goodness is to be found in God the first and best Being, and the very cause of all other beings; else it can be found in no being whatsoever. My soul, God is good in himself; and the fountain of goodness to all his creatures: he is the chief good.

O my soul, thou oughtest to go to him for all needful blessings. Go to him even for temporal blessings: take your empty pitcher to God's full fountain, that he may fill thee with his goodness. Seek supply for thy bodily wants; outward provision and maintenance; food and raiment: thy heavenly Father knows that thou hast need of such things; and willeth thee to ask for such, in a submission to his will. Plead that what thy God gives thee, sends thee, or lends thee, that all may come floating and flowing to thee in the channel of covenant love: and what he lays into thee, or thy store, plead that, under his Spirit's influence, thou mayst lay out for him in the duties of active and passive obedience, when called thereto. But, O my soul, out of his superabounding and immense goodness, plead spiritual blessings: plead that by his good Spirit he would sanctify thy nature: seek a covenant interest in God, as your God reconciled in Christ. Seek, O my soul, to live daily within sight of the pardon of sin. Plead the gifts and graces of the Spirit; and daily that thou mayst receive fresh supplies from him. Plead Christ's righteousness, by imputation; and an inherent righteousness and holiness, evidencing itself in all outward good works. Seek, my soul, to have God's Christ for thy Jesus; and all shall be well. It is he that is the greatest manifestation of God's goodness to sinners, and to thee if ever thou obtains, for the end of thy faith, the salvation of thy soul. He came not forth in outward pomp, glory, and majesty; not in the equipage of a prince, as became an ambassador from heaven's court, to negotiate betwixt Jehovah, and an elect race: yea, he *came forth to minister, and not to be ministered to.* O how do the flowing springs of God's love break forth, like an inundation,
from

from infinite goodness, in that it was to redeem man that God's own Son became of no repute; it was for sinners, enemies, rebels, in arms against God, such as had despised his authority, cast off his sovereignty, and had exerted themselves to stain the divine glory? O how does the immense goodness of God illustriously appear, in his sending Christ to this world, when mankind had so sinned, and sunk themselves into a state of utter ruin, and that to suffer for them, and in their nature, all kind of sinless misery, to die the worst of deaths, to undergo the lashes of sin-revengeing justice, and to be scorched in the hot furnace of his Father's wrath? O herein, my soul, the goodness of God breaks forth, and is screwed up to the highest pitch, 1 John iv. 10. *Herein is love, not that we loved God, but he loved us, and sent his Son to be the propitiation for our sins.* And John iii. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life.* Herein the goodness of God is an amazing step of condescendency; it is inconceivable, and consequently unutterable: here is a mine of inestimable value; the whole of creature-arithmetic cannot possibly calculate the sum. The superabounding goodness of God is a plate whose dimensions are immense, in their breadth and length. It is an ocean, whose depth the longest line of a finite capacity, cannot sound, so as to find the bottom.

O my soul, admire what thou canst not comprehend. It must surpass knowledge, that the only sovereign God should manifest such goodness to forlorn polluted man. Certainly the glorious family of heaven must pry into this mystery, that the superabounding goodness of God, their God, and the only God of heaven, should be to such degrees exerted to, and in favour of ungrateful monsters, such as mankind to this day are. O my soul, admire and praise the goodness of God, in causing the light of the glorious gospel to shine into these dark corners of the earth, and to cast thy lot in a land of light, where such glorious discoveries are revealed in the gospel; Psal. xxxi. 19. *O how great is thy goodness, which thou hast laid up for them that fear thee?* &c. O my soul, What has God laid up? who can tell? What hath Christ purchased? who can declare? All his ways of goodness and mercy tend to, and end in the saints everlasting goodness and joys. What kind of goodness was it in the almighty God to suffer, yea, to send his own Son to weep, to sorrow, to die, that elest souls might live, and rejoice? O wonderful goodness, glorious news, John xvii. 22. *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* And Rev. iii. 21. *To him that overcometh will I grant to sit with me*

in my throne, even as I also overcame, and am set down with my Father on his throne. What goodness! O what grace is here!

O my soul, believe gospel truths, depend and feed upon gospel promises, though fears, doubts, yea, and sorrows do frequently attack and compass thee about. Remember if God, the good God, be thy Father, his *anger endureth but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning*, Psal. xxx. 5. O blessed, thrice blessed morning, when the soul, to convince it of its title, shall be put in actual possession; when the angels shall bring thee to the supreme King, Christ Jesus; and when Christ himself shall, as it were, take thee by the hand, and lead thee into the possession he purchased for thee, and bid thee welcome to his rest; and present thee unspotted before his Father, and give thee thy place about his throne. Lord, fit me to sit subject where the Lord Jesus Christ reigns Sovereign. *Amen.*

“O sovereign God, thy grace and goodness superabounds.
 “Lord, do good unto me: make thy glory become my chief
 “end, in every action, and condition of life. Shield, and save
 “me, O my God, from horrid, monstrous, ungrateful self. O
 “break down the Dagon of self, in the temple of my soul.
 “Let the King of glory make his royal entrance. May he,
 “by his arm of omnipotency, break the limbs of every Ana-
 “kim there: may he set his foot upon every Agagite there. O
 “let all my lusts, the favourites of carnal self, perish at the
 “coming and presence of Zion’s King and Jacob’s God.” AMEN.

O Lord, how wondrous is thy grace,
 Confirm’d in thy blest promises?
 Thy goodness, how divinely free,
 To all who fear thy Majesty?
 Though God governs beyond the skies,
 His goodness creature-need supplies.
 No bound his goodness e’er confines:
 Throughout the earth, his bounty shines.

S E C T. XXII.

Soliloquy on God’s SUFFICIENCY.

O MY soul, a sound faith in God’ *all-sufficiency* must be a reviving and chearing cordial to the Christian, under every case and circumstance. God’s *sufficiency* is an inexhaustible magazine, which contains all possible bliss and comfort: and who, by

by faith, have recourse thither, shall not lack any good; for, what can a poor soul want, whose God is the Lord? It is an interest in the divine favour that intitles the soul to receive supply from this fountain, or ocean of God's sufficiency: for, as he is the self and all-sufficient God, and stands in no need of aid, nor can any addition be made to his glorious perfections; so he communicates to all living; and out of his fulness all do receive.

O my soul, couldst thou but sincerely apply to this glorious perfection of Jehovah, thou wouldst get ease and quiet, when thou wert dismayed, discontented, or disordered in mind: thou wouldst find supply under thy greatest exigencies, if thou standest in awe of this great God, and art mourning under a state of spiritual bondage.-----Art thou, through the strength of indwelling corruption, a slave to fleshly lusts, the world's drudge, often a tool in the hand of Satan? Apply to God's all-sufficiency, and plead thence a fresh stream of divine grace, that thereby thou mayst be strengthened to maintain the work of faith, and to keep the field with patience, till the day of thy complete redemption come.----Art thou wounded, sick, or broken in heart? Step into the shop of God's all-sufficiency, there thou wilt see abundance of medicines, cordials, and strengthening rollers, for applying to thy wounds, to revive thy fainting spirit, and to bind up thy broken heart, and grieved mind.-----Art thou diffident with respect to daily bread? art thou pinched, and under straits? O look by faith, to the all-sufficient God, who is the proprietor of the earth, and to whom the fulness thereof does belong: and, as directed by thy Redeemer, plead thy daily bread from him, and his blessing therewith.

Remember, my soul, God's sufficiency is manifested in his omnipotency; Dan. iv. 34. *He doth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, neither does it become any to say unto him, what doest thou?* His divine pleasure is the only rule, according to which, divine power exerteth it self, in the upper and lower worlds: and, therefore, we are not to confine God's power in our shallow capacities, according to what we think probable that God might do to, or for us; for, as a Christian, thou hast professed faith, in that *God is able to do exceeding abundantly above all that we can ask or think*: yea, when extreme dangers do compass thee about, and all apparent means of thy escape are hid from the eye of carnal sense and corrupt reason, thou oughtest then to exalt the omnipotency of the all-sufficient God, by ascribing the glory thereof to him; acknowledging always, that as he can, so he may do all his pleasure: and therefore thou must lay down thy all at his

disposal. It is from his supreme and absolute power that all-creature power is derived, and by which it is over-ruled. Such monsters there are amongst mankind, who, like roaring lions, and raging boars, would run down, and trample under foot, all who tremble at God's word, were it not for the bridle of God's sufficient and divine power, whereby they are curbed and restrained: for, this world is like the troubled sea, in a stormy day, which tosses all who travel on its surface, till sometimes they are at their wits end: even so, in a passage through time, such who aim to keep their faces toward Zion, and are travelling to the new land, are often persecuted and distressed on every hand: but here is the comfort, Psal. lxxv. 7. *The Lord, who is sufficient, and all-sufficient, stilleth the noise of the seas, the noise of the waves, and the tumult of the people.* Psal. lxxvi. 10. *The power and wrath of man shall praise thee; and the remainder of that wrath shalt thou restrain.*

And, my soul, as the all-sufficient God, has sufficient power for the protection of his people, to defend and deliver them upon all occasions; so he has sufficient wisdom to direct, Job. xxxvi. 5. *He is mighty in strength and wisdom.* Dan. ii. 20. *Wisdom and might are his.* This glorious attribute may fitly be called God's council-chamber where all things are schemed and projected, in the deepest wisdom, in the new land, and afterward perfected in the world below, by divine power: Eph. i. 11. *He worketh all things after the counsel of his own will.* And this attribute is absolutely in itself that whereby God most perfectly and exactly knows himself, and all things without himself; ordering and disposing of them, in the most convenient manner, to the glory of his own name. The all-sufficient wisdom of God is the original whence all the wisdom found in angels and men is derived; James i. 5. *If any man lack wisdom, let him ask it of God. There is a spirit in man; but it is the breathing of the Spirit of the Almighty that giveth understanding,* Job. xxxii. 8. The natural faculty, the understanding of the creature, is like a dial, whose plate can denote no time, but when the sun shines upon it: the sufficiency of this wisdom is exhibit in its perfect essence; and the great all and self-sufficient God, can as soon cease to be God, as to be the only most wise God. The highest attainments that man is possessed of, in point of wisdom, have their mixtures and changes: and it is deemed a noble step, if the man, under his greatest progress made in human wisdom, does perceive his own insufficiency. The quickest wits, the wisest heads of mankind, are mere empty shallows, and can bear no proportion to the wisdom of the omniscient and all-sufficient Jehovah: *O the depth of the riches, both of the wisdom and knowledge of God!* Rom. xi. 33. His sufficiency in all his

glo-

glorious attributes and perfections, are all unsearchable, and past finding out: there is no true wisdom without God; there is none against him; *He is the only wise God*, Jude ver. 25.

O my soul, God is not only sufficient in power and wisdom, but he is all-sufficient in his *faithfulness*, and has given thee his word, or promise, to depend on, Isa. lviii. 11. *And the Lord shall guide thee continually*. Psal. xxxii. 8. *I will guide thee with mine eye*. Psal. lxxiii. 24. *Thou shalt guide me with thy counsel, and afterward receive me to thy glory*. O the glorious spring of infinite wisdom, which flows out from the eternal and immense rock of God's all-sufficiency, is a glorious prop to uphold the elect sinner, in the midst of all straits, difficulties, and dangers he can possibly meet with in his passage through time to eternity. It is through the wisdom of this God, (who is in himself every way fully sufficient for bringing all his purposes to pass,) that the potent, the cunning, crafty and the cruellest of the human race, when laying their snares deep, to entangle the church, or children of God, have been baffled and have fallen of themselves into the snare. Therefore, my soul, admire and adore the wisdom of the self and all-sufficient God, whereby often the hands of the churches enemies have been made instruments of her advancement and enlargement; yea, and the straits and the difficulties, afflictions, and even desertion of an elect soul, its great and glorious privilege; so that they have been made to cry out, that in the sufficiency of their God, he has made all things to work as for his glory, so for their good. O my soul, endeavour constantly, under all disappointments, under all dismal aspects, to betake thyself for comfort, safety, and refuge, unto the sanctuary of God's divine faithfulness: there is, as well as in his power and wisdom, a sufficiency therein for thee. O when thou lookest on the right hand, and on the left, and there meets no man that knows thee, all refuge fails, and no man caring for thy soul, as Psal. cxlii. 4.; then, with the church, turn thee, as Micah vii. 7. *Look unto the Lord; wait for the God of thy salvation; thy God will hear thee*. O be strong in the faith, and depend upon God's faithfulness: retire thither as to a secret closet, and there unfold thyself. And remember how thou must, and can only answer the many *how can be's* with respect to the mysteries of gospel-revelation; is it not by returning the answer to thy conscience, *God, the faithful God hath said it*, Dent. vii. 9. *Know, therefore, that the Lord thy God, he is God, the faithful God*. And, Lam. iii. 23. speaking concerning God's repeated mercies, he says, *Great is thy faithfulness*; and thereon thou must lay all thy weight, thy hope, for time and eternity.-----Upon the sufficiency of God's perfect and glorious

attributes thou must depend and build all thy confidence. The immense globe of God's inexhaustible sufficiency, does overflow all the huge banks of the creature's necessity, as far as he, in his divine decree, sees proper; and always, in order to the edification of his church and people here, and their consolation hereafter.

" Therefore, O eternal Father of all grace, as thou art the God
 " of grace, out of thy superabounding sufficiency; fill my empty
 " pitcher; impart to indigent and shallow me, such a sweet mea-
 " sure of divine grace, as that thereby I may be daily enabled to
 " act faith in thy all-sufficient omnipotency, to overthrow and
 " entirely subdue the strength of indwelling corrupt nature. By
 " thy sufficient and unerring wisdom make me wise, and to
 " choose her ways, which are full of pleasure; and her paths,
 " which are full of peace. Give me confidence in thy divine
 " faithfulness. May I look to, and lean upon Jesus Christ, in
 " whom the *fulness of the Godhead dwelleth bodily*; and in whom
 " *all the promises are yea and amen*; and with whom is no vari-
 " ableness nor shadow of turning. O! in and by him let me be
 " preserved, supported, directed, and managed, so as all may issue
 " in my everlasting comfort." AMEN.

An all-sufficient glorious cup,
 God has prepared, since offered up
 Was Jesus Christ, God's only Son;
 May I, by faith, this truth live on.
 This cup be my perpetual feast,
 For which God's name be ever blest.
 Hence flows of grace sufficient,
 Let flow to my soul's full content.

S E C T. XXIII.

Soliloquy on the INEXHAUSTIBLE FULNESS of God.

COULDST thou, O my soul, live under the constant im-
 pression of the omnipresent God, whom the heaven of hea-
 vens cannot contain, O thou wouldst strive to be more upon thy
 guard against sin, if firm in thy faith concerning him. O believe
 in him, that he *filleteth the heaven and the earth with his presence*.
 O he is the God full of glory, and the God full of all grace; full
 of all goodness, of all bliss, comfort, and happiness. The fulness
 of his glory none can express; the divine rays thereof extend
 through the whole heavenly regions; and his glory filleth the
 earth:

earth: all kind of perfection, and as complete a fulness of earthly enjoyments, as the soul can attain to here, all such are but streams and shadows; yea, very emptiness, without an interest in God, and his fulness. It is in God only that there is a fountain of INEXHAUSTIBLE FULNESS: yea, in him is fulness itself: and it is such a fulness as is not coming and going, ebbing and flowing, decreasing and growing; but it is a constant, abiding, and an inexhaustible fulness. And it is thence, that he has, and doth, in creation and providence, communicate unto all created beings. The royal family above have received of, and do daily share in his goodness, communicate unto them, out of his immense fulness: and the whole offspring of the first Adam, do and must depend upon the same stock for daily support, and future comfort. There is no shadow of good to be seen in any created being, but what is a drop fallen from the immense ocean of God's inexhaustible goodness. The glorious perfections of the Godhead are all immense; and all his treasures, magazines, and storehouses of mercy and judgment, are all inexhaustible: yea, my soul, God has many arrows in his quiver, and his judgments are also inexhaustible; but, alas! because not speedily execute, therefore the children of men continue obstinate: but if mercy and grace prevent not, a sudden inundation of inexhaustible judgments shall overtake and devour all who know him not, in Christ Jesus, and who will not obey the gospel.

O my soul, the fresh springs, and flowing streams, of God's benevolence and beneficence, have long flowed toward, and circulate around, even amongst a sinning and needy human race: yea, the gales of God's mercy, and free grace, have made the recurring tides of his benefits and comforts to swell so high, as that they have overflowed the lofty banks of iniquity, and have broke in for the supply of the sinner's wants. And yet this day, (though we, in this age, continue heedless and stubborn) there is no appearance of an ebb. This ocean of mercy, grace, and goodwill is still the same: there is no decrease in God's stock, notwithstanding the manifold large and liberal advances that have been made in favours of numberless bankrupt souls. The heavenly bank and storehouse of mercy and free grace is still over-heaped, and the ocean of God's infinite love is still brimful, and flowing over. It is from out of this inexhaustible fulness that all have received.

My soul, the great progress, and vast improvements, that the ancient fathers and rabbins acquired, with respect to philosophy, astronomy, and all other various sciences; all the knowledge they have arrived to with respect to the several motions of the heaven-

ly bodies, in the upper sphere; all the wisdom, prudence, knowledge, and understanding, that any has attained to, or even the all that is diffused or imparted to the whole progeny of Adam, with respect to their excellent parts, and their curious arts; all flows, and has come from this inexhaustible fountain of God's fulness. It is hence that the rational race, the human creation, have received capacities, whereby they have arrived to such measure of knowledge, and that both with respect to things divine and moral. It is the only Jehovah, the God of all inexhaustible fulness, that conveys light into head and mind, whereby some are made more capable to comprehend than others: God's grace and gifts make the difference betwixt man and man; as Prov. viii. 15. *By me kings reign, and princes determine justice. And further, says the wisdom of God, O ye simple, understand wisdom; and ye fools, be of an understanding heart.*

It is certain, O my soul, the whole rational creation do depend on, and are supplied from the ocean of God's inexhaustible fulness, and that with respect to all the creature-comforts, and conveniencies of this present life; though it is to be lamented, that there are a great number so very grossly profane and obscene, yea, and become so very sottish, foolish, and brutish, that they take no notice thereof; and so horridly obdurate, and monstrously stupid and insatuate, that they do not so much as acknowledge their Creator, nor know their benefactor, from whose bounty all they enjoy doth flow.

But, O my soul, admire the infinite free grace, and inexhaustible mercy of God in Christ Jesus; it is thence, and thence only that all receive grace, and *grace for grace*. In all humility and sincerity flee therefore by faith to, and daily depend upon, this treasure of God's fulness, even his mercy in Christ Jesus: it is hence, indeed, that all the adopted sons of God receive, by the influence of his holy Spirit, all these endowments and qualifications, that make them differ from others, who are heirs of wrath. These overflowing streams, which are ever swelling over the brim of this full fountain of God's mercy and free grace, in Christ Jesus to sinners: it is here there can be no ebb, but a constant rising spring; and these have a sweet influence upon the elect of God: hence light is infused into the head, grace into the heart, and divine life into the soul: hence issue illumination, conviction, conversion, and sanctification. It is thence the blessed Spirit darts beams of saving light into the darkened mind, whereby the soul is made to see its misery by nature, and that Jesus Christ, God's Son in the human nature, has made up the breach, and reconciled it to its offended parent; and that now the sceptre of God's

peace

peace is stretched out towards it. The poor sinner, being thus convinced, through the efficacy and virtue of God's holy Spirit and divine grace, it is *turned from darkness to light, from the power of Satan to God*; and is, under the inspiration of said Spirit, made to advance daily in a course of progressive sanctification, and so becomes meet to be a partaker of that inheritance which God has in reserve for all who believe in his Son, in obedience to the gospel. And, my soul, all who are thus inspired to act faith in Jesus Christ, fix their whole dependence upon repeated, refreshing, and soul-strengthening streams and supplies of grace, which ever flow from the inexhaustible fountain of God's fulness, which indeed are ever in motion, and in fresh floods break in upon the souls of the ransomed in Zion, for their support and comfort, even while here in a weary land.

" O God of all fulness, consolation, grace, and mercy; learn me, by daily meditation, that, with faith's eye, I may view thy inexhaustible grace and mercy in Christ Jesus. Enable me to believe, that thy ear is not stopt; thou dost hear; the bowels of thy mercy are not shut up in wrath; but thou delightest to shew compassion; thy hand is not shortned, thou canst help. O Lord, have a desire toward the work of thy own hands. It is indeed, O Lord, my misery, that I can never be so perfect here, as not to want; but it is my comfort, I cannot be so miserable, but I may be supplied out of thy inexhaustible treasury of blis and grace. O Lord, give daily fresh supply, and that far above what worthless and sinning I am capable to conceive and express: and then, morning, evening, and at noon, " I will say, blessed be God, for Jesus Christ." AMEN.

As heav'ns are high above our head,
 So God makes grace and mercy spread.
 He giveth much, he addeth more,
 And still God's fountain doth run o'er.
 Inexhaustible and immense,
 Is God, rock of our providence,
 God doth communicate and give;
 'Tis his sole grand prerogative.

S E C T. XXIV.

Soliloquy on the LONG-SUFFERING PATIENCE of God.

O MY soul, the LONG-SUFFERING PATIENCE of God is an excellent and admirable perfection in the Godhead, *Exod. xxxiv. 6.* God's long-suffering patience is there mentioned as one of his comfortable titles, by which he reveals himself to sinners. And this long-suffering patience of the almighty God, is a noble and complete perfection in him, not only to delay the execution of his wrath, for a time to stubborn and rebellious sinners; but also, to delay the destruction of others, according to their real desert, that in them he may manifest the riches of his free grace, in order to their eternal salvation. And, my soul, this long-suffering in God, is not the effect of impotency, nor a want of opportunity; the whole creation being ever under God's view, and subject to his disposal: and particularly, sinners of mankind do continually depend upon him; and consequently, with his out-stretched arm of omnipotence, and the rod of his justice, he can smite and cut down when and where he will. But it is said, *Nahum i. 3. The Lord is slow to anger, great in power, &c.* The abundance of God's long-suffering patience flows from the truly greatness of his power; *Rom. ix. 22. What if God willing to shew his wrath, and to make his power known, endured, with much long-suffering, the vessels of wrath fitted to destruction? Ver. 23. And that he might make known the riches of his glory on the vessels of mercy, &c.* And, my soul, when Moses pleads the exercise of the divine patience, towards the provoking Israelites, he prays, *Numb. xiv. 1, 18. Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering.*

O my soul, the most high God could exert his infinite power, and crush the whole of Adam's offspring in a moment, as the moth is crushed: but, O admirable while thy brutish and ungrateful behaviour daily doth, as it were, solicit him to cut thee off, his own power daily bridles and restrains his wrath, and his suffering patience keeps place. If thou lookst into thy heart, O my soul, how does sin stir there, tho' daily thou pleadst and longst for the death and destruction thereof? If thou lookst abroad and around thee, what obscenity and profanity doth abound? And, alas! amongst all ranks and degrees, kings and subjects, pastors and people, high and low; from the court, to the city; from the city, to the country, how does iniquity abound? And how little does the gospel spirit appear? In stead thereof there is a very
mocking

mocking at serious religion and godliness; a very loathing the ways of God! O how conspicuously does the mercy of God's long-suffering patience shine, in continuing the gospel with the sinful islands of Britain and Ireland; and with a poor backsliding Scotland, where once God planted a vine, and made its boughs to spread on the right and on the left hand? Alas! how withered, how dry, how barren, how unfruitful? How are Zion's builders divided, under a pretence of zeal? how do the vitals of true religion fade, under a contest, (as it is pretended,) for truth? Peace must be laid aside, and brotherly love turned into backbiting and anger here. My soul, what the great shepherd, the head of the church has conjoined, becomes by open practice separate, and cut asunder. O that the ministers were weeping between the porch and the altar, for these defections and divisions of our Reuben; and sincerely pleading the Redeemer's return to our desolate Zion, that our Jacob might be purged, and the faithful ambassadors of Christ made again as one stick in his hand, and instrumental to the edifying of the mystical body of one glorious Redemer.

My soul, these divisions and differences in Zion, the city of our solemnities, are sore and heavy judgments; and thou by thy unchristian walk, when thou art narrowly reflecting on thy unsuitable behaviour as a Christian, which thou hast long profest to be, must say, abounding sin has procured these differences: whereby it appears, the God of our Zion is, in a great measure, departed from us, and we know it not. And I, by my abuse of mercy and grace have a strong hand in the provoking of God to turn mercy into judgment; and therefore, instead of daring to complain, have yet ground to admire the long-suffering of God's patience towards this sinful land; so more particularly to such a God-provoking wretch as I am: for, alas! all along my sins are of a scarlet colour, and a crimson dye; they are double dyed abominations. I have sinned against the purest light, and the sweetest love, after solemn engagements to my Maker, and proposed acceptance of the Christ of God, to be my only rightful sovereign: yea, after the Lord has made me to see and read the black lines of my sins, in the sweet letters of his soft judgments; yet, notwithstanding I have continued in a course of sin; and consequently have a very strong hand in procuring the breaches, and judgments that are broke in upon the house of the Lord this day, in this gospel-despising land.

Wherefore, O my soul, admire the long-suffering patience of the sovereign God towards thee, and thy fellow sinners of mankind. Alas! what sins am I guilty of in the inward thought, that never appeared to defame me in the world, which God and con-

science

cience are only privily acquainted with? Is there not this day a secret commerce with Satan and the world kept up by me, in order to gratify the sensual appetites of the flesh? O how weak, how faint, how languid is thy love, O my soul, to the Redeemer! how little of a gospel spirit can I observe prevailing in my life and practice? Well may I cry out, if I am put in the balance of the sanctuary, I will certainly be found wanting. O Lord, lay not the sin of a despised gospel to my charge. Alas! my soul, think how many thousands have been sent to hell since thou arrivedst to the knowledge of good and evil. Admire at, and adore God for his long-suffering patience; plead it may prove, at last, an effectual mean of thy regeneration and eternal salvation. O canst thou possibly compute the treasure of God's bounty and goodness, that thou hast most brutishly consumed and lavished away! How monstrous ungratefully hast thou behaved under the care of that God who is kind to thee! O think upon the pains he has been at with thee, the time he has allowed thee, the grace he has offered thee, and his long-suffering patience to thee, and all to preserve and keep thee out of hell. These two treasures are always spending; the treasure of thy precious time is always in motion, it is wasting, and cannot be stopt or recalled; and that inestimable treasure of the streams of his gospel grace, running, flowing, and offered to thee. Consider, thy time will soon expire; and though the streams of grace and mercy fail not, yet they can be of no avail to thee after thy time ceases to be.

Alas! my soul, thou hast tarried long at the pool of ordinances, sat long under the gospel drop; but yet thy leanness testifies to thy face. I am but like the parched ground, the dry bones, and have need to plead the heavenly dew to descend, and the south wind to blow, that my branch may become green, and blossom, and bring forth fruit, now, even in old age; and that while the body is decaying fast, the spirit may grow strong in the Lord, who through his soul-reviving grace, can make my dried root to produce spreading branches, and my beauty to become like the olive tree, casting forth a pleasant smell like Lebanon.

" O long-suffering and merciful Father; the riches of thy divine patience and long-suffering to me-ward are exceeding great: " I must and will say, thou hast exerted and exalted the same very " much in my favours, while many have been turned off the stage, " and I left yet a standing monument of thy long-suffering patience. O let me view thy long-suffering patience, as a standing " testimony of thy reconcilable and merciful nature to the human race. O heavenly Father, grant that when thou hast ripened me, and made me ready, and taken my tent down, that I may,

" to

“ to my eternal experience find it so; and sit down and sing to the
 “ praises of thy long-suffering patience, in the midst of the hea-
 “ venly host, through all the ages of an endless eternity.” AMEN.

- “ The Lord our God is merciful,
- “ And he is gracious;
- “ Long-suffering, and slow to wrath,
- “ In mercy plenteous.
- “ He will not chide continually,
- “ Nor keep his anger still:
- “ With us he dealt not, as we sinn'd
- “ Nor did requite our ill.”

S E C T. XXV.

Soliloquy on the TERRIBLENESS of God.

MY soul, as the sovereign, great, and eternal God is very gracious, rich, and plenteous in mercy, and as in Christ he reconciles sinners to himself: so he is a God very TERRIBLE to his enemies; and, without Christ, *He is a consuming fire*, Heb. xii. 29. And Deut. vii. 21. *The Lord thy God is a mighty God and terrible*. And if he is so to the enemies of his people, he will surely be so to the enemies of his Son. Deut. x. 17. *For the Lord your God, is God of gods, and Lord of Lords; a great God, a mighty and terrible*. Nehemiah when invoking God's aid, and acknowledging his righteous judgments, chap. ix. 32. he owns him there, *the great, the mighty, and the terrible God*. And it is said, Job xxxvii. 22. that with God is *terrible Majesty*. Psal. xlvii. 2. *For the Lord most high is terrible*. Psal. lxvi. 3. *How terrible art thou in thy works?* And ver. 5. *Come and see the works of God, he is terrible in his doing towards the children of men*.

My soul, God has many arrows in his quiver; and in case of disobedience, Lev. xxvi. 16. God threatens to *appoint over the rebellious, terror, consumption, and the burning ague*, and so downward, curses and sore judgments are threatned, as the effect of God's terrible power. Had I, indeed, O my soul, a constant, due, and awful impression of the great and terrible God, the God of judgment, who has threatned, in the day of his vengeance, to shew judgment without mercy against all who despise his statutes, and shew no respect to his commandments, then thou wouldst certainly tremble to read over the terrible curses threatned, Deut. xxviii. 15. and downward there are many heavy curses, and sore judgments denounced. And, O how terrible is it to think how

all

all who neglect the great salvation, and do not accept the offers of grace made by God in Christ, must assuredly be for ever thrust out from the presence of the Lord, and lie eternally exposed to the wrath and fury of a sin-revenging God! As Isa. lix. 18. *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies.* And chap. lxiii. 3. *I will tread them in mine anger, and trample them in my fury.* Ver. 6. *I will tread down the people in mine anger, and make them drunk in my fury.*

O my soul, thou hast much need to plead grace to discover the holy nature of God, who doubtless must appear very terrible to impenitent sinners. O see, O believe, that whatever wrath is treasured up for sinners, in the dreadful threatnings of God's divine law, are but the just demerit of sin, and the recompence that is meet. Rom. vii. 23. *The wages of sin is death.* The penal evil of damnation is but equal to the moral evil of sin, so that there is no injustice, not one drop, in the whole ocean of God's eternal wrath. Yea, O my soul, if such a sinner as thou art, didst truly, impartially reflect, thou wouldst, upon a view of thy behaviour towards God, and his dealings towards thee, not only acknowledge God's justice in thy damnation; but thou wouldst admire his long-suffering patience, and his mercy in the suspension of his wrath so long. Thou mightest, yea rather shouldst cry out, what is it that has withheld God from throwing me into the lake of eternal destruction all this while? O! if thy mind were truly enlightened, thou wouldst further conclude, this is no less than the effect of mercy: and then the question would be, Is there yet hope? O fall down, plead and pray for grace to repent, and turn. O no longer dare to neglect or despise, the offers of the great salvation. There is no way to escape the just judgment of God but through Christ. His terrors, wrath, and fury, are the due desert of thy impious life and conversation: fly, therefore, to Jesus Christ as the only city of thy refuge; the true door of access is through the vail of his flesh. Thou must act faith in his incarnation; and that he, in the human nature, gave a perfect obedience to the holy law of God in thy stead: it is so; *He has finished transgression and made an end of sin, and brought in an everlasting righteousness,* Dan. ix. 24. And Rom. x. 4. Christ is said to be the *end of the law for righteousness, to every one that believeth.*

O my soul, stand in awe of God's righteous judgments; be afraid of the terrors of the Lord; tremble before him; acknowledge he may, in justice, overtake thee, and make thee most justly a MAGOR-MISSABIB, *a terror to thyself, and all about thee.* O be humble; be ever overawed with a filial, reverential fear of the
love-

sovereign God: and while thou cautiously maintainest a godly jealousy over thy carnal self, and corrupt heart, take care of despondency and despair. There is no flying from, therefore, O flee to thy offended God. Adore him for the gospel discovery: O plead grace to accept of his Son for wisdom, righteousness, sanctification, and redemption. Plead his righteousness and obedience to become thine by imputation: O plead to be arrayed with this gloriously embroidered apparel. If ever thou dost expect the smiling countenance of Christ, the amiable Bridegroom of redeemed souls, if thou misst this, thou must expect the continued frowns of the eternally terrible God: if thou dost not submit to, and close with what God hath appointed in his infinite wisdom, and has made, and yet makes offer of to thee in his matchless love, and tender mercy; if thou dost not now come in as a friend, while the golden sceptre of his peace is stretched out, thou must be brought in by the hand of his omnipotency, and crushed with the rod of his impartial justice. It is to-day, God's royal banner is spread all in white; it is all mercy in Christ: but thou knowest not how soon the colour of his banner may be changed; the white flag may be taken down and folded up, and the great and terrible Jehovah may command to hoist up, and spread abroad the black flag of his divine vengeance, with the mort heads of eternal damnation, the signals of his irresistible wrath, pourtrayed thereon, and cause, by sound of trumpet, the irreversible sentence, *No quarters*, to be proclaimed; adding thereto, *As for those mine enemies, that would not have me to reign over them, bring them hither and slay them before me.*

O my soul, consider thou must now very shortly be brought under the sovereign government of the immortal, and eternal King, Jesus Christ, either in a state of divine favour or fury; either to the praise of his grace, or to the magnifying of his justice. If thou hast no pleasure in addressing his throne, while here in the body, thou must expect to be trode upon as his footstool, when appearing elsewhere: if he is not thy Jesus, he will be thy just Judge. If once the great and sovereign, and most terrible God, arrayed with omnipotency, draw forth the sword of his justice, how then shall his enemies flee before his face? He shall drive them as the chaff before the wind: then shall the *wrath of man praise him, and the remainder thereof shall he restrain. Who can stand before devouring fire? who can dwell with everlasting burnings?* O my soul, who can withstand infinite omnipotency, invincible power, and irresistible strength? As Isa. xl. 12. *He measures the waters in the hollow of his hand; he meted out heavens with the span; and comprehended the dust of the earth in a measure; and weigh-*

weighed the mountains in scales, and the hills in a balance; behold he taketh up the isles, as a very little thing; the nations are as a drop in the bucket, and are counted as the small dust of the balance: yea, all nations before him are as nothing, and they are counted to him less than nothing and vanity. And ver. 18. To whom then will ye liken God? or, what likeness will ye compare unto him? As Job ix. 4. He is wise in heart, and mighty in strength; who hath hardned himself against him, and hath prospered. And xxvi. 11. The pillars of heaven tremble, and are astonished at his reproof.

“ O most sovereign Jehovah, gracious, merciful, and long-suffering art thou to penitent sinners, but terrible to all hardned, impenitent ones, who care not to know thee, neither is it their choice to obey the gospel. Lord, frighten me not with thy judgments; distract me not with thy terrors. O teach me to break off from all sin and unrighteousness; to lay aside every weight, and sins that easily beset me; make me run the race set before me, that I may daily approach thy presence, in the multitude of thy tender mercy, in (and leaning upon) the merits of the dear Redeemer, thy own eternal Son, my only Saviour. I desire to come before thee, acknowledging my pollution by nature and practice: and I do now sincerely plead, that the Mediator, the glorious God-man, may be the trying and appointed place where thou mayst always meet with my soul; and then I am sure to meet thee in mercy; and in him a God reconciled to me.” AMEN.

When God shakes heaven with loud alarms,
How terrible is God in arms?
When he's array'd in burning flames,
Justice and vengeance are his names.
Then do his fainting foes expire,
Like melting wax, before the fire.
His terrors spread, the nations faint:
But God's the strength of ev'ry faint.

S E C T. XXVI.

Soliloquy on God's CONDUCT in PROVIDENCE.

O MY soul, the womb of PROVIDENCE is always pregnant: it is a large wheel ever in motion, always producing; and O how many wheels within wheels are therein? The glorious perfections of the divine essence do very conspicuously shine, in
his

the kingdom of God's providence. His absolute *sovereignty*, in his irreversible decrees, *determining in his eternal purpose, according to the counsel of his own will, whatsoever comes to pass*. And his infinite *wisdom*, in the contriving, perfecting, and completely bringing to pass, all that was pre-determined by him. And further, that glorious perfection of his *omnipotence*, in reducing every apparent let or stop in obedience to his holy will, and that in spite of all opposition that can be made by men or devils, earth or hell. O my soul, great is the mystery of providence. The wiser sort of the human race, or the elect seed, promote their own happiness, when they narrowly observe, and, through grace, improve aright the various turnings of God's divine providence : even such as God has promised shall be made to *understand the loving kindness of the Lord*.

O my soul, sincerely and seriously reflect upon that special act of providence that God exercised towards man in the estate wherein he was created at first. O how wonderful, that the supreme Being, the great Parent of the universe, the great Creator of the heavens and earth, should enter into a covenant of life with his creature, upon condition of his obedience to the precept he enjoined him to observe ! Is it not surprizing condescendency in Jehovah, that he allures the man, with a promise of reward, to perform what he stood bound to do, as a creature, subject, and child, in point of duty to his Creator, Sovereign, and Father ! But, O how much more amazing, when the man, by sinning against his God, had forfeited all hope of life, that then the wise and well-ordering providence of God, appeared, in that he had, from all eternity, made a covenant for man, with a foreseen, all-sufficient Surety, upon a sure foundation, even by appointing and accepting of his own Son to be a sponsor, and to stand in stead of elect sinners ! Here the eternal providence of God brings in a comfortable change in the tenor of the covenant. My soul, the condition of the first covenant, made with Adam, was a perfect, personal, and perpetual obedience ; this was required of him : but the conditions of the second covenant were, indeed, performed by Christ, the Surety, as the head and representative of elect sinners : and God the Father was well pleased with what he promised and performed. And what is now required of the sinner, is *faith in Jesus Christ* ; and this supernatural and royal grace of faith, God himself has promised, by his spirit, to work in the heart of elect sinners : and which Holy Spirit, the glorious second Adam, the blessed Surety, promises to send for that very purpose.

Here, O my soul, is the prime and principal step of God's providence, which thou oughtest, and must strive to be thoroughly

acquainted with; and fully persuaded of: and then, in the narrow observance of all other providences, thou wilt be made to see them, under all their various vicissitudes, to be the true effects of infinite wisdom and love. And when a child of God has his faith in exercise, he will even, under trying circumstances, say with Job, *The Lord giveth, and the Lord taketh away; and blessed be the name of the Lord.* And most just he should say so: for, indeed, all is God's property; and surely he may dispose of his own as seemeth him good: *his eyes run to and fro through the earth.* He is ever planting, and ever plucking up. This whole world is a field thro' which the God of providence doth daily walk; and is, as it were, employed in setting young plants, felling down old trees; and sometimes plucking up of the young and tender growth, while it has scarce any visible root: and, mean-time, as it were, pruning and dunging old trees, letting them stand to see if they will bring forth fruit against the next season.

O my soul, this world is but a mere scene of varieties; here is always births, always deaths; some rejoicing, some mourning: God's mercies and judgments are always abroad in the earth; and often what brings joy to some, proves sorrowful to others. God sends affliction to one, and prosperity to another: some have their cups brimful of worldly comforts, others have their weary days, and their mourning nights. Sometimes again the worldly-wealthy man is reduced to poverty, while the poor afflicted are exalted to high degree, and compassed about with fresh songs of deliverance, under the consolations of the Lord. And thus the Almighty and only wise God, the grand Parent of beings, turns the wheel round so, that, in his providence, the spoke that was but just now aloft, is again immediately, or very suddenly, below again: and what the man enjoys to-night, may to-morrow be in the possession of another. And he giveth account of none of his matters; neither does it become any to say, *Lord what dost thou?* The true believer must not walk according to the changeable dispensations of God's providence, but according to the rule of God's unchangeable word, confiding in his promises, which are immutable like himself: and surely, while he travels here below, through the wilderness of time, he must expect daily changes: it may happen, that sometimes he can, upon good ground, venture to say, upon a clear view of his interest in Christ Jesus, that his *mountain stands strong.* It may be, when God's right-hand upholds and strengthens him, that he is made to climb in the heavenly road, and does ascend to Tabor Mount, and is, for a few moments, seated upon and allowed to look from Pisgah Hill, and gets a view of the heavenly Canaan; and yet, before he be aware, he is again under a cloud

cloud, and sits down in Bochim's Vale weeping, because he has lost sight of his country. Now and then, my soul, it may please the gracious Jehovah to give the soul a view of its interest in his divine favour, that thereby the sinner's love may be the more inflamed to its unseen Redeemer: and again, when he sees fit, he draws a black vail over that bright vision, that the elect soul being as yet but a tenant in a corrupt body, may not lothe what it loved. It is good, yea, a mercy, that now and then clouds interpose the Christian's sun, and that troubles do eclipse his comforts; else it is too probable, if he found a continued tract of comfort and friendship in his inn here, during his pilgrimage, he might be apt to forget his Father's house, and his best heritage. But the sound and sincere Christian is persuaded, that his heavenly Father knows best what is most beneficial for him, and what he can best dispense with while here in a foreign land: therefore, he is resolved, in the strength of the Redeemer's grace, that even though the Lord should see meet to send a storm in his face, and lay the rod on his back, yet he will aim always to obey the great command of the gospel: and mean-while he will ever put up that petition to his God, *Lord, help my unbelief.* O help, that I may firmly depend upon thy royal promise, that *all afflictions here, which are but momentary, shall work for me a far more exceeding and an eternal weight of glory.*

O my soul, dost thou labour under hardness of heart, spiritual darkness, and deadness? Do vain thoughts arise in thy mind? are these daily the product of thy corrupt heart? do they harass, disturb, yea, and almost distract thee? does a spirit of sloth, an indifferent and indolent frame and disposition of soul cleave to thee; and that even when on bended knees before an omniscient God, who searcheth the heart, and trieth the reins? Art thou sensible of the naughtiness and pride of thy heart, whence many corrupt passions flow? art thou pinched and pricked with thorns of the flesh? art thou buffeted by messengers of Satan? is drudgery to carnal, fleshly, corrupt self thy grief? is it thy request to be delivered from sin, Satan, and dangerous self? art thou weary and heavy laden? O then, thou hast much need to fly to, and apply the glorious remedy, appointed in the eternal purpose of the only wise God, the God of providence; who, from all eternity, had thoughts of love to the elect race: and as he had eternally determined, so, in his well-ordering providence, he raised up a Saviour, in the house of David, for sinners, who is God the Lord. Daily pray, and plead, and say,

“O thou omniscient God of providence, under all my many imperfections and changes, make me admire and adore thy provided, all-sufficient, and perfect Christ, as the only suitable, and every

“ way a complete Jesus for my soul. Let me live in him by faith,
 “ love him with delight ; and when he withdraws, make my soul
 “ follow him with desire. O Lord, under all changes, occurring
 “ in my lot here, may I always breathe, long, pant, thirst, and
 “ reach after thy Son, the friend of souls : and may I, with a holy
 “ submissive patience, rest on thy word, waiting for the breaking
 “ day, when all shadows shall for ever flee away ; and my soul
 “ shall be admitted to enjoy perfect, continued, communion with
 “ thee, O God, through Jesus Christ, without the least dread of
 “ diminution or change, through endless ages.” AMEN.

The kingdom of God's providence,
 Spreads o'er his works, and worlds immense.
 In troublous times, he'll skreen the just,
 And all who in him put their trust.
 The Lord's eternal counsel stands ;
 His providence all things commands.
 He rules the world from age to age ;
 And all occurring on this stage.

S E C T. XXVII.

Soliloquy on God's CARE.

O MY soul, the peculiar CARE God has had of his church and people, in all ages, must afford great comfort to the believing Christian. The Psalmist says, Psal. lvii. 2. *I will cry unto God most high, unto God that performeth all things for me.* But, O my soul, how does the singular care of the Almighty God appear, in that, before the creation of man, God, in his wisdom, foreseeing that man would transgress, and peace betwixt his God and him would thereby be forfeited, provided a day's-man to make up this breach, and so the man to be restored thereby as the object of God's peculiar care : and this care has an influence upon all the concerns and affairs of his church and people ; yea, extends to every particular elected soul, and that with respect to every thing relating to them, through the whole of their lives, so as to perform and perfect the same for them. God ever compasseth them about, and will accomplish their concerns so, as the product and issue shall always prove beneficial and comfortable. He has decreed all things concerning his own and he will take care to perform what he has decreed. The sound faith of this grand truth, my soul, must be supporting, cheering and encouraging to all who daily and firmly depend upon the most
 big

high God. Under the greatest difficulties, the firm and steadfast faith of our being amongst those whom God's careful providence guards, would inspire our hearts with life and hope, so that the prayers of such would ascend like the morning incense.

O my soul, whatever the state of thy affairs were, however forlorn and desperate to the eye of carnal sense and corrupt reason; yet the faith of God's particular care over thee, would have a cheering influence upon thee. The church, in all her works of mercy, owned God's hand in it, as we see, Isa. xxvi. 12. *For thou hast wrought all our works in us*, [or, *for us*]. After the victory over Amalek, Moses built an altar with that inscription, JEHOVAH-NISSI, *The Lord my banner*, Exod. xvii. 15. And Abraham, when the angel stayed him from offering up Isaac, calls the place JEHOVAH-JIREH, *The Lord will provide, or take care*, Gen. xxii. 14. And Gideon, when God appeared to him, built an altar, and called it JEHOVAH-SHALLOM, *The Lord send peace*, Judg. vi. 24. Thus the saints of God have ascribed new titles to him upon account of his remarkable care of, or conduct toward them. It is most certain, God's care, in the general, is exercised about all his creatures, rational and irrational, animate and inanimate; but he has also a special and peculiar care; for, my soul, unto Jesus Christ, his own eternal Son, he hath given the management of the universal empire; *He hath put all things under his feet*, Eph. i. 22; and the whole world is his by way of dominion: but he is head of the church by way of union and special influence, John xvii. 2. *That he should give eternal life unto as many as thou hast given him*. And 1 Tim. iv. 10. there he is called *the Saviour of all men, but specially of them that believe*. Now, even herein the wonderful care of God appears in committing his church to Christ's care and charge; and this being concerted from all eternity, makes the care of God the more conspicuous in the believer's eye.

But, O my soul, bring the affair home to thy particular personal self, with respect to thy formation and protection in the womb, as Psal. cxxxix. 15. *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth*. Thus the very body is a curious structure, an excellent composition, richly embroidered with nerves and veins: and yet the body is but the case polished and made fit to contain the jewel. A glorious soul it was which God put into the body at first, when made after his own image; and now, through Christ, may be a companion for angels, nay, capable to be espoused to himself, and to enjoy eternal communion with God the Father. The soul of man is the wonder of heaven, and the envy of hell. Yea, O my soul, the care of God over thee, in ordering thy lot in a land of

light and liberty, is what thou oughtest to bless him daily for, since there are a variety of places and rooms in this great house of the world, which are not alike pleasant and commodious for the inhabitants; Psa. lxxiv. 20. *The dark places of the earth are full of the habitations of cruelty.* It is the effect of God's care of and kindness to thee, that thy lot fell not among Pagans and Heathens, who bow before the stock of a tree, and worship the host of heaven. How is the care of the eternal God exerted to the soul, or sinner, when he orders his word, and at other times some special providence, to awake and rouse the spirit, when it is lying *dead in trespasses and sins*? and when awaked, no less wonderful is God's care in promoting a work of grace, by a frequent quickening and reviving dying convictions and troubles for sin, which are much decayed, and like to wear out. Here the vigilant care of God effectually prevents the soul from losing the sense and impression of the first troubles they had for sin. And by the influence of his Spirit's grace, takes care that the soul designed to life shall never totally fall from its first love.

O how sweet and comfortable to be in the number of such, whose souls God takes care of, and nurses them up children fit to partake of the matchless inheritance! Of all the sweet fruits flowing from God's care over us, this is the sweetest: his care over us, with respect to our spiritual estate, far excels, in dignity, all our common favours, much more than the fine gold excels the dust under our feet. This care is like a spring flowing out from the fountain of God's electing love, since thereby the salvation of the soul is infallibly secured: and it is the Christian's faith in God's care over him, with respect to his being preserved unto salvation, that will abide with him and comfort him, when all friends, wealth, yea, health, and life itself doth fail. O could I but sincerely reflect upon the care of God's providence toward me from the womb to this day: how many seasonable reprimands I have had; how often the axe has been laid to the root of my tree; and how the addition of above fifteen years have been granted, and yet this day, instead of bringing forth fruit, I am at the best but a cumberer of the ground, if the Lord should enter into strict judgment with me. O what remarkable deliverances from imminent dangers have I received! and, when stretched on a bed of affliction, how did the Lord, who knew my adversity, enable to resign my all, and hope in his word? Well mayst thou say, O my soul, the Lord has led and brought thee through a tract of mercies, and has made a troop of mercies to follow thee. And thou mayst most justly suppose, that oft-times, which thou canst not number, the care of Jehovah has preserved thee from many unseen and great dangers, which thou wast not capable

capable to perceive. Yea, and if thou wouldst truly think upon, and pry into the dark steps, and the various turns of God's care and conduct in the moving wheel of his providence, and the hid mysteries breaking forth from the womb of providence, to the amazement of the wisest of his own children, thou must conclude and say, a full view, in the whole complex and perfect frame thereof, is a sight reserved for the Christian's perfect state.

" O Lord, fit me for, and bring me to the Mount Zion above;
 " that, when standing there, in that upper land, I may look back
 " into the Wilderness, and see the way through which thou led-
 " dest me, and the care and pains thou bestowedst upon me, in
 " bringing me to the heavenly kingdom. O ripen and make me
 " ready, that so at last I may, with a rapture of soul, view the care
 " thou tookest of me, in the beautiful frame of thy wise and kind
 " providence. It is only when I get there, that I will be capaci-
 " tated distinctly to discern every part of thy conduct towards
 " and thy care of me; and there, and then, thou wilt let me see
 " how thou hast made all tend to bring about thy blessed design
 " of my eternal salvation." AMEN and AMEN.

" But thou art he out of the womb,
 " That didst me safely take :
 " When I was on my mother's breast,
 " Thou me to hope didst make.
 " And I was cast upon thy care,
 " Ev'n from the womb 'till now :
 " And from my mother's belly, Lord,
 " My God, and guide art thou."

S E C T XXVIII.

Soliloquy on SAFE PROTECTION.

O MY soul, to find a place of safety, in a time of danger, when the exposed creature may be protected and screened, is a great comfort : and certainly the Christian, once convinced of his natural state, must be persuaded, that he is compassed about with danger ; and it is as sure there is hope concerning his case, since God's word tells us, Prov. xviii. 10. that *the name of the Lord is a strong tower, the righteous run unto it, and is safe.* Psal. cxix. 117. *Hold thou me up, and I shall be safe.* Prov. xxix. 25. *Whoso putteth his trust in the Lord shall be safe.* And the wisdom of God saith, *Whoso hearkneth unto me shall dwell safely,* Prov. i. 33. And

Pfal. iv. 8. *For thou Lord only makest me to dwell in safety.* And Psal. xii. 5. *I will set him in safety from him that puffeth at him.*

And indeed, my soul, the only **SAFE PROTECTION** for thee, or the reasonable creature, is in God. The name of Jehovah fled and run unto, is the only secure sanctuary. Since danger ever attends the Christian in the whole of his pilgrimage course, he ought to act the wise man's part, and provide for safety, by making choice of a place or person, where he is persuaded safety and sufficient security may be had; and, without delay, ought to betake himself thither. And, my soul, surely there is no where that an altogether safe protection may be obtained, but by flying to a God in Christ Jesus: *The Lord*, saith David, Psal. xviii. 2. *is my rock, my fortress, my strength, in whom I will trust; and mine high tower.*

And, O my soul, the Christian that wants to be assured of this safe protection, must through grace study a behaviour different from, yea, flat opposite and contrary to the course of the children of the generality of this generation, whose conversation is wholly earthly: for, in order to obtain this safe protection, the conversation must be heavenly, by swimming not only across the stream, but often quite against both wind and tide: they must be, as it were, in their practice, antipodes to the men of this world. The Egyptians honoured bees, sheep, and goats, as deities; and such creatures must Israel offer up in sacrifice to the true and living God. And thus, who would be under the safe protection of Jehovah, must behave as members of a different corporation from the men of this world. Worldly men have their city and corporation here; they depend upon the things of this world, and account their safety to ly in the possession of a large portion thereof: but such who are under the safe protection of the Almighty, have *here no continuing city*; their city is in heaven: therefore, in great serenity and quiet of spirit, these possess their souls in patience, in the midst of national calamities; yea, they laugh, in a manner, at sword, famine, or pestilence. It is a mystery to the wicked to read and understand David's riddle, Psal. xlix. 4. *I will open my dark saying upon the harp.* And what is the riddle? It is ver. 5. *Wherefore should I fear in the days of evil?* But though this be a riddle to the Christless soul, yet it is a sure truth; and the ground of it is, Psal. xli. 1, 2, 3. *God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof rore, and be troubled; though the mountains shake with the swelling thereof.* These are dreadful things to see and hear: yet the soul, whose God is the Lord, can say, *I will not fear*: but, in secret, sincerely chants over the song of Habakkuk, Ch. iii. 17,

18. *Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord; I will joy in the God of my salvation.* The ground of all is, Ver. 19. *The Lord God is my strength, and he will make my feet like hinds feet; and he will make me to walk upon mine high places.*

And whence comes all this courage and incredible presence of spirit, my soul? It is only from a knowledge of God to be the soul's God in Christ Jesus. O how happy, how sweet, how comfortable is the condition of the Lord's people, who are got within the wells of the impregnable tower of God's safe protection! My soul, wouldst thou be blest with a firm, steadfast, invincible presence of spirit? Then, by frequent and fervent prayer, have recourse to the Almighty for his protection, that he may be a present help to thee in time of danger and distress. David says, Psal. xxxiv. 4. *I sought the Lord, and he heard me, and delivered me in all my fears.* Plead that God would manifest a saving knowledge of himself, in the glorious attributes of his wisdom, power, mercy, and providence. Act faith in him as the all-wise God, who can infatuate and effectually frustrate all the crafty counsels, and render abortive all the politics of thine adversaries. Look to his omnipotent arm, able to deliver all that betake themselves to him for succour. Trust in him as a God merciful and gracious, tender-hearted and compassionate to his children; ready to relieve from all distress. In short, if thou knowest him, the grand Father of spirits, in Christ reconciling an elect world to himself, thou wilt perceive he is Zion's strong hold; and that in his perfect attributes there is an all-sufficient safe protecting power, for the defence and safety of all who enter at the true door of access, into his divine favour. God out of Christ is a consuming fire; but the soul that knows God, in Christ, knows that, through the vail of Christ's flesh, they have *boldness and access, with confidence, by the faith of him*, Eph. iii. 12.

And indeed, my soul, a safe protection, under the various vicissitudes of providence, consists only in the saving knowledge of God, his attributes, and his Christ; for, *Jesus Christ is the way, the truth, and the life*: and he is the very door into perfect and complete safety. An interest in God admits the soul into his secret privy chamber; Psal. xci. 1. *He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.* Psal. xxvii. 5. *In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me.* Psal. cxxxi. 20. *Thou shalt hide them from the pride of man in the secret of thy presence.* And Isa. xxvi. 20. *Come, my people, enter thou into thy cham-*

chambers; and shut thy doors about thee; hide thyself, as it were, for a little moment, &c. Endeavour, O my soul; pray, plead, wrestle, strive, in the exercise of faith, to get within the verge or compass of the divine favour, and under the screening covert of the Almighty for shelter: there the strong city is; and it is there God appoints salvation for walls and bulwarks, as Isa. xxvi. 1. And in Psal. xci. 4. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

“ O eternal God, lead me to the Rock that is higher than I. O teach me to do thy will, for thou art my God. Thy Spirit is good, lead me to the land of uprightness. Bring me into thy presence; screen me under thy divine protection; learn me to walk close with, and to depend constantly upon thee. Save me, O Lord, from straggling; set a watch over my mouth; keep the door of my lips: take and keep my heart in the hollow of thy hand; bring thence the issues of life. Entrench my soul, and let me find refuge under the shade of thy wings, until the difficult trials of time are over. Save, O God, from spiritual sloth, and carnal security; support, strengthen, encourage, and make me stand against a set of potent, crafty, and cruel enemies: bring me off under all attacks more than a conqueror; and keep me faithful unto the death, that I may receive from thee a crown of life.” AMEN.

Jehovah, God, for Jacob fought;
Great wond'rous works his hands have wrought:
The God of Jacob's still our aid;
Therefore we will not be afraid.
O Lord of Hosts, O Zion's King,
Give faith; make thy redeemed sing:
Let thy church in thy presence dwell,
And she'll triumph o'er death and hell.

S E C T. XXIX.

Soliloquy on the STATUTES of God.

MY dearest soul, couldst thou seriously and sincerely reflect upon the STATUTES of the Almighty God; were thy dim eye brightened with the spirit of faith, so as that thou couldst perceive the lustre and spotless beauty that shines in the decrees, laws, and ordinances of Jehovah, thou wouldst then, with the holy

Psalmist

Psalmist, Psal. xix. 8. cry out, *The statutes of the Lord are right, and rejoice the heart.* And Psal. cxix. 12. *Blessed art thou, O Lord; teach me thy statutes.* Ver. 26, and 33. *Teach me, O Lord, the way of thy statutes.* And Ver. 64, and 68, 124, 135. the Psalmist pleads to be taught *the statutes of his God.* And Ver. 16. he says, *I will delight myself in thy statutes.* And Ver. 54. *Thy statutes have been my songs in the house of my pilgrimage.* Therefore again, as Ver. 80. he prays, *Let my heart be sound in thy statutes, that I be not ashamed.*

And, O my soul, what matchless condescendency is it, in the supreme and sovereign Being, in that he has given thee a copy of excellent and curious, yea, glorious moral precepts to walk by? And that in his love to, and care of thee, he has used many arguments with thee, as a rational being, to gain thy obedience to his holy law? In observance whereof, and in compliance thereto, thou only endeavourest to promote thy own interest: for, so great, glorious, and absolutely perfect is thy God, that he can receive from none, but ever communicates unto all.

Therefore, my soul, seriously view the statutes, precepts, and ordinances which God has enjoined thee to endeavour an observance of: and how the moral law, as a perpetual standing rule of life and manners, while in the world, is usher'd in by Jehovah, saying, *I am the Lord.* Here the lawgiver avows his sovereignty by preface, before one precept is given: and this, indeed, ought to overawe the reasonable creature's heart unto a due obedience. But further, the Eternal adds, *Thy God:* I am not only the sovereign Lord, but I am thy God. And, as Psal. l. 7. *Hear, O Israel, I will testify against thee: I am God, even thy God.* Hereby God claims the rational creation as his just property: and when he evidences his claim of souls, as his own property, (after their revolt from him) by redeeming them at the price of the blood of his own Son, how strong doth this argument plead the sincere obedience of professing Christians? especially if they remember what the blessed Jesus says, *Hereby shall men know that ye are my disciples, if ye keep my commandments.*

O what more noble, my soul, than that thou shouldst evidence thy rationality, by acknowledging the one self-existing God in creation, providence, and in the kingdom of his grace, through Jesus Christ his Son; to refrain and abhorre all image worship, carved, painted, molten, or gilded pictures, or resemblances in the heavens above, on the earth, or in the waters under the earth? Thou art to guard against all will-worship, or what may seem to be a joining of men's inventions, without scripture warrant, in the worship of God. And, moreover, thou art to study a holy reverential fear of God, in every

every address thou makest to him, whether secret, private, or public; and to guard against all careless or profane use of God's holy name.

A fourth precept is given thee, with a *Remember* prefixed thereto: he has given thee a Sabbath here, as an emblem of that eternal Sabbath in the upper land, where the royal society of the debtors of free grace, being assembled, shall be for ever employed in praising God and the Lamb, without ceasing: and in being thus exercised, is implied what is said, Heb. iv. 9. that *there remains a rest for the people of God.*

And, O my soul, if thou dost truly, without prejudice, or being balanced by carnal and corrupt self, weigh the equity and reasonableness of all the other precepts, with respect to the social duties of the human life, whether statinal or relational, thou must own them full of perfection and beauty; all calculated by infinite wisdom for the comfort and benefit of the creature, man.---In the fifth moral precept, there thou hast set forth duties of parents and children; yea, therein is emplied the duties incumbent on kings and subjects, ministers and people, husbands and wives; in short, all superiors and inferiors.----Again, there is a prohibition against shedding of human blood; *Whoever sheddeth man's blood, by man shall his blood be shed*, Gen. ix. 6.----Again, the reasonable man is commanded to study the preservation of chastity, in heart, speech, and behaviour, 1 Thess. iv. 3. *For this is the will of God, even your sanctification, that every one should possess his vessel in sanctification and honour*: and, *know ye not that your bodies are the members of Christ?* 1 Cor. vi. 15.---And again, all mankind are forbid, by fraud or force, to do any thing to the hurt or hinderance of their neighbour's wealth or outward estate; which plainly intimates, that the grand Disposer has given every man a propriety in his own estate, or portion.---Further, my soul, thou art to guard against, and keep thee from all lying; and to endeavour to preserve and promote the truth betwixt man and man. Eph. iv. 25. *Wherefore, putting away lying, speak every man truth with his neighbour.*----And the last precept of this moral law commands the reasonable soul to be satisfied and content with what he enjoys, giving thanks to his Maker; not daring to call in question, how, in what manner, or measure, the great Proprietor gives out his loans, of creature blessings and benefits. Therefore, O my soul, put thy case and circumstances in thy Maker and Manager's hand, being persuaded, as he knows the best, so he knows best how to mix thy cup, so as it may best suit thy constitution while here in a foreign land.

And now, O my soul, as the church in every age had her rules,
laws,

laws, and statutes; so now, under the gospel, she enjoys her ordinances of divine institution: she has her sacraments of initiation and confirmation, which the sincere Christian approves and partakes of, in obedience to the last command (and even precept) of the dying Saviour. God's holy word is dispensed in the midst of our Zion; and it comprehends all the statutes: it is the standard of the believer's faith, the anchor of his hope, and the golden rule of his life; *For this cause also thank we God, without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God,* 1 Thess. ii. 13. But, O remember, my soul, though the word be God's word, yet it is wholly depending on the Spirit of God to make it effectual unto salvation; *Paul plants, Apollo waters, but God gives the increase.* Therefore, undoubtedly it is the Christian's duty to read God's word; and by so doing, as it fared with the Eunuch, the Holy Spirit may make it tend to the conversion of the sinner, Acts viii. 27. And it is duty to attend the preaching of the word; because *it pleased God, by the foolishness of preaching, to save them that believe,* 1 Cor. iii. 21. It is, O my soul, through God's word, and the blessing of his Spirit, that sinners are convinced of sin and misery: it is through this perfect law the soul is converted, Psal. xix. 7. *They are hereby turned from darkness to light, and from the power of Satan unto God,* Acts xxvi. 18. And it is thereby they are built up, till they all come in the unity of the faith, and of the knowledge of the Son of God: unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 13.

“O Lord, let thy statutes be my delight, and the men of my counsel. *O that my ways were directed to keep thy statutes: then shall I not be ashamed when I have respect to all thy commandments.* Incline mine ear; make me hear thy blessed word, that my soul may live. Acquaint me well with thy sacred word, since thence, thro' the blessing and efficacy of the Holy Spirit, much precious fruit doth spring, to the benefit and comfort of the believing Christian. Hear in Jesus Christ.” AMEN.

When all thy statutes I obey,
 And when I reverence thy name,
 Then shall my heart have inward joy,
 And I'll shake off all fear and shame.
 Lord, I esteem thy judgments right;
 And all thy holy statutes just:
 Let thy blest word be my delight,
 And thereon I'll place all my trust.

S E C T. XXX.

Soliloquy on God's HOUSE.

THE heavens are said, O my soul, to be the *dwelling-place* of the Most High God, and the earth is called his *footstool*. And when king David proposed to build an house for Jehovah, or rather a place, where his reasonable creatures might assemble to worship him in; then the Almighty says, 2 Sam. vii. 5. *Shalt thou build me a house for me to dwell in?* Ver. 6. *Whereas I have not dwelt in any house since I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent, and in a tabernacle.* And yet this eternal God, whom the *heaven of heavens* cannot contain, encourages David, by giving him a very comfortable promise, ver. 12. *I will set up thy seed after thee, and I will establish his kingdom;* and ver. 13. *He shall build an house for my name, and I will establish the throne of his kingdom.* Accordingly Solomon, David's son and successor, built a famous temple in Jerusalem, and this was called the HOUSE OF GOD: and though the *Most High dwelleth not in temples made with hands;* yet, in very deed, he even herein manifested himself to *dwell with men on earth.* In 1 Kings viii. 10. it is said, *A cloud filled the house of the Lord:* and ver. 11. *The priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.* And this again repeated, 2 Chron. v. 13.

This that thou hast read, O my soul, is called, by learned divines, the SCHECHINAH, or *Divine Presence*. And this cloud hovered ever over and above the mercy-seat, in the tabernacle, when it rested; and in that temple which Solomon built: but after the destruction of that temple, this ceased, with the several other ornaments wherewith this first temple was beautified; which, as Dr. Prideaux informs us, p. 145, were by the Jews reckoned to be these five, viz. 1. The ark of the covenant, and the mercy-seat, which was upon it. 2. This SCHECHINAH, or divine Presence. 3. The Urim and Thummim. 4. The holy fire upon the altar. And, 5. The spirit of prophecy. Of all which noble privileges the second temple fell short; yet when the Lord stirred up the spirit of Zerubbabel to rebuild the temple, he encouraged him, by foretelling him, Hag. ii. 7. *The Desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts.* And Ver. 9. *The glory of this latter house shall be greater than the former,* And this promise was accomplished, when the said temple

was honoured with the bodily presence of the blessed Jesus, the only Son of the eternal God.

O my soul, it is plain God has ever had a church; and does not only approve of, but has appointed his saints to assemble: and where such a meeting is, it really may yet be called a BETHEL, *the house of God*: for, though the extraordinary manifestations of the Schechinah, as under the Jewish oeconomy, are ceased, such as they only enjoyed in their most flourishing state; yet, in this our day of grace, the Almighty does meet with Zion's children, when they are assembled in his sanctuary, and that by his holy and divine Spirit, who is often there present by his voice, by his word, and by his work. He communicates gifts and grace; and though the evangelical light does not, like the sun in the firmament, display its splendid ray every where; and though the supernatural dew of the Holy Ghost does not, like the common rain, fall down every where, yet the special influences and breathings of the divine Spirit, do, by their flowing and spreading, reach every soul, or sinner, that God has determined into everlasting life. And though the commission of gospel ministers be general, and those who minister in holy things, in the house of the Lord, are to preach to every reasonable creature, and make offers of salvation, through grace, to sinners; yet it is the spirit of the Lord only who can give the blessing.

O my soul, consider what purity the gospel of Christ calls for at thy hand, in the performance of duties incumbent on thee, as a real Christian, before and to thy Maker; and in every social duty of life, whether stational or relational, in order that thou mayst behave like a true member of the visible church. O strive, even though thy time be far spent, and it is now the eleventh hour with thee, that depending on Jesus Christ, thy comfort may arise from the *testimony of thy conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, thou hast aimed, however imperfectly, to have thy conversation in this world, always adhering to the doctrine of the gospel, especially when thou presumest to worship a heart-searching God.* O plead a lively impression of his divine Presence, that the same may be a strong mean, and motive to prevent thy vain thoughts, and thy indolency of spirit, when employed about the affairs of thy endless eternity. O how oughtest thou to esteem *a day in God's house better than a thousand elsewhere?* And it ought to be really thy choice, to be *a door-keeper there, rather than to dwell in tents of sin,* since the the Almighty God has said, that *he delights more in the gates of Zion, than in all the dwellings of Jacob.*

Thou shouldst chuse, O my soul, to associate and converse

with

with such, unto whom thou mightest freely say, as Zech. viii. 21. *Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also.* And with the Psalmist, Psal. cxxii. 1. *I was glad when they said to me, let us go up to the house of the Lord.* It was a joy to him, and like life to his soul. But, alas! my soul, with what slothful frame and disposition of soul dost thou oft-times enter into the courts of God's house? and during thy abode there, how little is thy heart affected with the joyful sound? and when joining in prayer and praise, how little art thou in thy spirit devoutly elevated? and how unacquainted with making melody unto the Lord with the heart? and when thou returnest from the sanctuary, hast thou not ground to admire the long-suffering patience of the merciful Jehovah, in that he has not mingled thy sacrifices, a compound of vain thoughts, sloth, and indolence, (if not worse) with the blood of thy soul; and, by making a breach upon thee, might have left thee a monument of his just displeasure?

O my soul, plead that every day of the Son of Man may be a day of salvation; and that when thou enters the house of God, the Holy Spirit may breathe upon thee, and fill thee with a longing and thirsting frame of soul, after communion with him in his own ordinances; and plead that the Lord's days may be days to be held by thee in everlasting remembrance. Always approach the house of God, from a principle of obedience to the divine precept, in a dependence upon the divine Spirit for the blessing. Remember and plead upon his promise, Matth. xviii. 20. *Where two or three are gathered together, in my name, says the blessed Jesus, there am I in the midst of them.* O rejoice in the place where his honour dwells; *strength and beauty are within his sanctuary.* It is the trying place where oft-times the regenerate soul gets new discoveries of the transcendent excellencies of the Mediator's person and offices. God's house is sometimes made a *Bethel*, yea, the very *gate of heaven*.

O my soul, rejoice in and with him, that brings glad tidings, that preaches the good news of a God reconciled in Christ to a perishing world. O admire the wonders of free grace, that, instead of destruction being proclaimed by a trumpet of eternal war, Christ sends forth his ambassadors to *pray sinners, in Christ's stead, to be reconciled to God*, 2 Cor. v. 20. And, in Isa. lv. 1. there is an invitation in general to moneyless, worthless, and empty sinners, to come to God's house, to his banquet-table there, to buy and eat there; *to buy wine and milk without money, and without price.* Here is the Christ of God freely offered to sinners.

O my soul, the house of the Lord, or the place where the assembly

sembly of saints met to worship their God in, was always highly esteemed by the sincere members of that society, and all who are true servants of the Lord, as we see, Psal. v. 7. *I will come into thy house, in the multitude of thy tender mercy; and in thy fear I will worship toward thy holy temple.* And Psal. xxiii. 6. *I will dwell in the house of the Lord for ever.* Again, Psal. xxvi. 8. *I have loved the habitation of thy house, and the place where thine honour dwells.* And Psal. xxvii. 4. *One thing I have desired, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire into his temple:* yea, and when the Psalmist is thirsting like a panting hart after his God, he tells thee, that which encreased his flame, was a reflection upon his former practice, as Psal. xlii. 4. where he says, *I went with them to the house of God.* And further, Psal. lxxxiv. 3. there you see his zeal to God's house, makes him there even to envy the sparrow and the swallow, whom he accounted happy in having liberty to build their nests on the walls of God's house, while he was, at that time, kept distant from it, and consequently deprived of God's ordinances dispensed therein.

Now, my soul, as holiness is the image of God, the livery of Jesus Christ, and the badge of his Holy Spirit; therefore, remember *holiness becometh the house of the Lord for ever.* AMEN.

“ O holy, highly exalted Sovereign Lord God Almighty; uphold me when I go into thy house, and *make me more ready to hear, than to give the sacrifice of fools.* Bathe my soul in the streams of the Redeemer's innocent blood, which cleanseth from all iniquity, that so I may be fitted to compass thine altar. O my God, may I, under the influences of thy divine Spirit, have great ground to publish, with the voice of thanksgiving, thy loving-kindness; and to rejoice in declaring the wonders of thy grace towards me. Make me, in sincerity, and with alacrity, attend the ordinances of thy institution; make me *love the habitation of thy house, and the place where thine honour dwells:* and while here, may I ever cast myself in thy way; and, through the divine grace of thy Holy Spirit, make me, while I aim to obey thee, to become ripe and ready for that blessed state, where, in the upper temple, there are plentitudes of joy, crowns of immortality, rivers of pleasure, and where the one only, eternal God is the light, life, and love; and the glorious *All in all* to saints.” AMEN.

O how love I the place where thou

Thy presence dost afford?

And where thy glory brightly shines

Fain would I praise thee, Lord.

“ The habitation of thy house,
 “ Lord, I have loved well;
 “ And in that place I do delight,
 “ Where doth thine honour dwell.”

S E C T. XXXI.

Soliloquy on God's HONOURABLE DAY.

MY soul, the eternal Creator, and Parent of the universe, has given a perpetual and unalterable rule to the rational creatures, for the regulating of their life and manners: and has, in that rule, enjoined the observation of a SABBATH, which is not ceremonial, but moral, binding on the human race, in all ages, to the end of the world. And this fourth precept of the moral law is ushered in with the word *Remember*. Here is a solemn *Remember* prefixed. And, no doubt, at the first institution of the Sabbath, God's church were commanded to cease from all common business and labour, that, upon the appointed Sabbath, they might devoutly reflect upon the wonderful work of God's creation, and his ceasing from his work, and resting upon the seventh day. It is also most probable, that the Lord appointed a Sabbath to be observed on earth, to be an emblem, to Adam's posterity, of an eternal Sabbath to be kept in heaven, wherein all his redeemed shall be eternally employed in praising of him without interruption. Heb. iv. 9. *There remaineth therefore a rest to the people of God*. The purpose for which God appointed the observation of the seventh part of our time is recorded; *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord and honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*, Isa. lviii. 13. My soul, according to scripture, the Jews observed the seventh day of the week for their Sabbath, in commemoration of God's works of creation; and the day, and to the end of the world, the Christians observe the first day of the week, in commemoration of Christ's resurrection. How and why this change of the Sabbath took place, is what thou needest not too curiously spend thy thoughts in vain about: but it is certain, it was done by the Lord himself, or by his apostle, and whether by the one, or other, the divine authority of the Sabbath, or the Lord's day, is equally established; since Christ the Head of the church, was Lord of the Sabbath, and had equal power to change the day, as well as the form or mode of worship.

and the apostles were infallibly guided, by divine inspiration, in all their ecclesiastical determinations; therefore, the resurrection-day, the first day of the week, is called by John, *the Lord's day*; Rev. i. 10. *I was in the spirit on the Lord's day*. And Acts xx. 7. *Upon the first day of the week, the disciples came together to break bread, Paul preached, &c.* And this day, the Christian Sabbath is supposed justly to be meant by what is said, Psal. cxviii. 24. *This is the day which the Lord hath made, we will rejoice and be glad in it.*

But, my soul, what thou oughtest principally to enquire into, is, how thou art to be employed on the Lord's day? Thou art, indeed, to rest from all needless and common labour, excepting in cases of necessity and mercy; but it is a holy rest thou art to practise, wherein thy mind and spirit may be most active and busied in the work of God. Contemplating of his works, thou must adore and praise him. Acting faith in his word, thou must admire, love and obey him. Thou art, O my soul, upon the Lord's day, by sincere meditation, to converse with thyself; and by serious devout prayer to converse with thy God. Thou art to examine thyself with respect to the misery of thy lapsed state: retire, my soul, within the court of thy conscience, within the inner chambers of thy imaginations, and there accurately pry, and faithfully observe how thy nature is corrupted and vitiated; how thou art, in Adam, and by thy base practice, degenerate from the primitive purity wherein at first the beautiful creature, man, was created: horrid pride, Satan's image, much impressed on thy spirit and more noble part, and the brute nature much affecting thy sensible part. Thus, on the morning of the Lord's day, strive to get a sight of thyself, in the glass of God's holy law, in order to thy humiliation; then bow thy knee, confess thy sin, plead pardon, and a delivery from its guilt, for the sake of Christ's atoning sacrifice; and from its filth, through the sanctification of the Spirit. And, in order to have thy request thus granted, aim, in the exercise of faith, to bless God for his unspeakable gift, Jesus Christ, his own eternal Son, whom he sent into this world to procure the peace of reconciliation; adore the Father of mercies who manifested his divine attributes, in the face of his incarnate Son; adore him for the sweet revealed mysteries of his sacred word, and for all the blessings and benefits of Christ's purchase, more special or more common: yea, adore him, that notwithstanding abounding profanity reigning in our streets, and the gospel so much despised by all ranks, he still continues to repeat our weekly days of the Son of Man, and thereby puts a new price in our hands.

Strive, O my soul, to table thy own particular and personal mercies before thy God, this day, with gladness of heart. When thou

viewest, by faith, the glorious Donor, account all these as so many honey drops, falling from the vine, Christ: and then, well may thou say, O Lord, how shall I bless thee, but in the duty of obedience? And that thou mayst perform the same, thou must, or at least oughtest, to renounce thyself, and thy all, every Lord's day, at least; and solemnly resign thy all, soul and body, to God, the Father, Son, and Holy Ghost, one God. Put thy circumstances, with respect to his management of thee in this present-pilgrimage course, in his own hand; always subjoining thereto, as thy only grand request, that God's Christ may be thy Saviour, and that thy soul may be bound up in the bundle of life with him in glory. And since, in his gospel, the eternal unity of essence, in the trinity of his persons, is revealed as a God and Father, a Redeemer and Saviour, a Teacher and Sanctifier, with all the heart, soul, mind, and strength he gives thee, accept cheerfully of him, without mental reservation or equivocation, to be so to, in, with, and over thee. And having thus, by repetition, adhered to thy baptismal covenant-engagements, depend on him, derive strength by faith from him, and plead that, through his grace, thou mayst behave suitable to the doctrines of the gospel, trembling at threatenings, obeying precepts, and leaning upon promises.

O my soul, if thou professest, and in practice actest the true Christian, thou must, in thy private and secret duties, plead Zion's peace, and Jerusalem's prosperity; and that the Redeemer may return to a defective, divided, up-sitten, and a backsliding church, and purge a profane Jacob from transgression. Thou must throw in thy imperfect mite in addressing the divine throne in favour of all mankind, always with submission to God's eternal purpose.

These and such duties, my soul, I account incumbent on thee, in thy private and secret retirements. But, in the performances of this kind, thou must not incroach upon the set diets of public worship; neither forget nor forbear to join the assembling of saints, in attending the ordinances of God's worship, praising, praying, or hearing the word preached. Thou must honour him with thy personal presence, if thou expectest to be honoured of him, and fitted by him to be a dweller in the upper Zion. At the dispensation of word and sacrament thou must give close attendance; and especially thou must account it thy duty and high privilege, devoutly to attend, and solemnly to approach, the Lord's covered and well-furnished table, upon his high and honourable day, when the Christian passover is to be celebrated: for, there is the *feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined*. It is at this royal feast that a sweet correspondence is often carried on betwixt Christ and the spouse;

spouse; he kisses them with the kisses of his mouth; he feeds his elect with the apples of his love; he nourishes them with the sap of his juicy pomegranates; and refreshes them with the flaggons of his wine. Here often his chosen get the white stone, and the new name: they are termed and esteemed of their Lord, *HEPZIBAH, A delight*; and *BEULAH, Married to their Redeemer*.

O my soul, if thou art a true lover of Jesus, thou wilt be constantly endeavouring, in the exercise of faith, to go the round of all commanded duties: and thou canst not possibly omit, or wholly desist from aiming to meditate on the precious fruits arising from the death and resurrection of the Redeemer. Therefore, *Remember the day God made, and be glad, and rejoice*; and always be saying, *Blessed be he that came in the name of the Lord to save sinners*; and has ascended up on high to receive gifts and grace for the sons of men.

“ O eternal Father, let me be always, and every day, under the management of thy Holy Spirit, and while in the body, here in the Wilderness, let me have some distinguishing blessing, so as I may, in some measure, be *in the spirit on the Lord's day*. In the strength of thy own grace, may I ascend the mount, and leave all the concerns of this life behind me. Fit me for gospel food; entertain me at a gospel feast, with gospel dainties. Let thy banner over me be love: put thy *left-hand under my head*, and with thy *right-hand embrace me*. In all my approaches, whether more secret or public, possess me with a filial, reverential fear of thee, under a humble sight and sense of myself. Commune with me from above the mercy-seat. Make my heart burn within me, and my soul to thirst after thee; and then, with a holy, humble confidence, will I approach august Majesty, as a child to a tender parent, ever deprecating thy displeasure, and imploring thy mercy in Christ.” AMEN

This is the day the Lord hath made;
 Let heav'n rejoice, let earth be glad.
 To-day Christ rose, and left the dead;
 To-day let saints Christ's triumphs spread.
 Hosanna, to th' anointed King,
 Cause Christian churches all to sing.
 Blessed be God, to save our race,
 Who came with messages of peace.

S E C T XXXII.

Soliloquy on the SUAVILOQUY of God's WORD.

O MY soul, endeavour to become acquainted with God's written word; often read, sincerely meditate therein, and thereon: take notice of the royal Psalmist, who, Psal. xix. after his viewing the heavens and firmament, and the glory, majesty, wisdom, and power of the great and glorious one God, in the work of creation and providence, breaks out in commendation of God's laws, testimonies, statutes, and precepts; yea, of his fear and his judgments: and ver. 10. he says, *They are more to be desired than gold, yea, than much fine gold; sweeter than the dropping honey-combs*: but reflecting on the carnal mind and corrupt heart, he cries out, *Who can understand his errors?* Then he proceeds to prayer, wherewith he concludes the psalm. And Psal cxix. 18. he prays, *Open mine eyes, that I may behold the wondrous things out of thy law.* Ver. 103. *How sweet are thy words to my taste? yea, sweeter than honey to my mouth.* Ver. 105. *Thy word is a lamp to my feet, and a light to my path.* Ver. 127. *I love thy commands above gold, yea, above fine gold.* Ver. 174. *I have longed for thy salvation, O Lord; and thy law is my delight.*

O my soul, the holy scriptures, or God's written word, wherein is revealed his divine will, is a compound of sweet, pleasant, and proves edifying oratory to the soul, when it does, in the exercise of faith, retire to its fields, and dig in its furrows. It is in that glorious land-map that Jesus Christ, God's Eternal Word, is revealed, as the most complete continent of immense glory and grace: it is there the wonderful God-man is discovered, as the most splendid orb of all perfection, since therein, and thereby it is declared, that in him the fulness of the Godhead dwelleth bodily: there the transcendent excellencies of his comely person are noticed, spoken of, and commended by the spouse, Cant. v. 10,---16. *He is white and ruddy, the chief among ten thousands; his head is as the most fine gold, his locks bushy, black as a raven, &c.* And, O my soul, what a sight did John get of him, Rev. i. 13,---16. *He was clothed with a garment down to the feet, and girt about the paps with a golden girdle; his head and his hair were white like wool, as white as snow, and his eyes like a flame of fire! &c.* O he is the first of all most eminently glorious: if he is ranked amongst kings, then he is the *Prince of the kings of the earth*, Rev. i. 5.; if placed amongst prophets, he is called the *Prophet raised out of the midst of his brethren*, Deut. xviii. 18.; and if numbered amongst priests, he

he is called, Heb. iii. 1. *the Apostle and High-Priest of our profession* : and Psal. cx. 4. he is termed *a Priest for ever, after the order of Milchizedeck*. And Heb. i. 10. *called of God an High-Priest, after the order of Milchizedeck*. And in 1 Tim. i. 17. there the apostle designs him, *the King eternal, immortal, invisible, and the only wise God*. And, O my soul, the sacred written word of God, designs Christ, *the Eternal Word of God; the Flower of Jesse; the Rose of Sharon; the Lily of the Vallies; the First-born of every creature; the Heir of all things; God's first and his only begotten Son*.

And further, what golden rules, precepts, comfortable doctrines, truths, sweet invitations, and alluring promises, dropt from his holy lips, wherewith the sacred pages of the holy scriptures are bespangled? And, O what a connect and complete harmony shines, when comparing the Old with the New Testament, since the gospel is, as it were, a perfect transcript of the law; for therein all the prophecies and promises, concerning the coming of a Saviour, which were foretold and promised under the law, all are fulfilled in the gospel? And in this joyful and glorious gospel, all is revealed, that God thought necessary, to make a soul, through the blessing of Christ, and the efficacy of his Spirit and grace, daily to rejoice while here, and eternally happy hereafter. It was an observe concerning the Redeemer, when on earth, that *never man spoke like him*; the same may well be said of his gospel, no word, no human writing, however embellished with gilded oratory, spoke like this Word. And if we view the Evangelist John, chap. xvii. O how brightly displayed is the love of Jesus, who is God's Eternal Word, in this chapter, if thou, O my soul, couldst but notice that fervour and freedom, that the Christ of God, the Saviour of sinners, does address his Father with, in behalf of elect souls? It is certain, that God's written word doth but reveal the Saviour, the Eternal Word. The scriptures are the looking-glass, wherein thou wilt get the best and most faithful sight of the Redeemer: it is there that the fairest, the most comely and delightful view of the blessed Jesus are to be got: and there also thou wilt get the truest discoveries of thy black self, and best see the need thou hast of Jesus.

O the written word is a magazine of rich treasures: the very *history* recorded there is most true, pleasant, and edifying; the occurrences related there, ascribe glory and praise to the power, wisdom, and providence of the eternal Being, and sole Manager: yea, my soul, thou art to believe that the ever glorious Jehovah, for his own wise ends, inspired his servants, the penmen of the holy scriptures, to relate what is contained there; and this relation he has prescribed, and will keep in record, in spite of devils and wicked men.

And as for the *doctrinal truths* revealed there, they are, to pious souls, light out of darkness, life from the dead, reviving cordials for sin-sick souls. O here is revealed, the man's happiness, in a state of innocence; his misery, by sin; his recovery, through a Redeemer. Here is intimate the glorious news of a reconciled God, and the method of access to him: the gospel reveals how the sinner's debt is paid up, and the justice of a provoked God, fully satisfied. And herein is the promise of the Holy Ghost, to enlighten, to renew, to sanctify and fit the soul for its high, noble, and eternal state. Here is a promise that the body shall be raised again: and being spiritualized, it shall be re-united with the immortal soul, and enjoy an eternal life and happiness mutually as their portion for ever.

And, O my soul, all the *precepts* enjoined thee in God's word, as a rule of obedience, have an immediate tendency, if observed, to promote the happiness of human society here, and their everlasting comfort hereafter, and that in particular to every one who doth sincerely endeavour to obey, through grace, what God commands.

And with respect to the *threatenings* denounced in the word, if the soul sincerely weighs the same, in the scale of an unprejudiced judgment, then most rationally the heaven-born soul will own them an effect of the divine love of God's kindness to, and care of the human race: for, as the wise and tender Father doth often threaten his darling child with the whip, to deter him from what the Father well knows would prove pernicious and destructive to him; even so doth the love and care of God for his children shine most conspicuously in these very threatenings contained in his word.

And now, O my soul, how does the suavity or sweetness of God's blessed word, shine in the precious *promises*? All which are the sweet fruits of God's divine will and pleasure: these are a mystery of matchless condescendency. The scripture field is bespangled with a variety of alluring and comfortable promises; these are the cordials God has prepared; they are the heavenly grapes; in them lies of the hidden manna; and the redeemed of the Lord, are commanded to open their mouths wide and lay them to the breasts of the promise, and thence suck consolation: in these promises the ransomed soul receives and accepts of God's Eternal Word, as their only Lord Redeemer; and with him they will get all that can make an immortal soul happy in time; and all that is requisite or necessary to fit and prepare them to partake of all immortal bliss and glory, through all eternity.

"O Father of Spirits, *send thy light and thy truth forth, and let them be guides to me*: acquaint me with the doctrines of thy

"holy

“ holy word ; make me to stand in awe of the threatenings denounced there ; lead me in the path-way of thy precepts ; give me faith in the precious promises ; make thy blessed word the standard of my faith, the anchor of my hope, and the rule of my life ; and thy Eternal Word, the sole object of my everlasting desire and delight.” AMEN.

Lord, I have made thy word my choice ;
 There shall my noblest pow'rs rejoice.
 I'll read the hist'ries of thy love ;
 And in thy precepts way I'll move.
 Thy promises are wealth unknown ;
 In thy word, seeds of grace are sown :
 Thence do the springs of life arise ;
 And therein hidden glory lies.

S E C T. XXXIII.

Soliloquy on the TRIBUNAL of God.

O MY soul, it is an awful thought to meditate seriously upon that general appearance, that the whole offspring of Adam must make at the TRIBUNAL of the Almighty God, at the last day, in order to hear an irrevocable sentence pronounced there ; which can admit of no alteration or change, throughout all the ages of an endless eternity. There are, indeed, in this world men appointed to be judges ; and these also do pass sentences of absolution and condemnation : but Jehovah is the only great and just Judge, who will summon to his judgment, the judges of this earth. As for the condemnatory sentence of earthly men, the Christian must lay his account therewith ; but it is of no value. Thou readest, my soul, in God's word, how an upright Daniel was condemned, for a rebel ; a chaste Joseph, for an adulterer ; and a perfect Job, for a hypocrite : and the ever-blessed Jesus, though the only best friend of mankind, was condemned for an enemy to Caesar : yea, his disciples, and many of God's dear children, condemned and put to death for their faithfulness and zeal to the cause of Christ : therefore the judgment of man is not to be regarded. And when thou art condemned even by thy own conscience, apply to the throne of grace ; seek refuge there, and plead mercy.

Thou oughtest, my soul, to ascend the tribunal of thy mind, now in time, if thou dreads it, and darest to shun it, remember thou canst not escape ; but must appear before a greater, even the tribunal!

nal of the omniscient God. What a terrible day must that day of the general judgment be unto all who know not God, and who have ridiculed, and despised the joyful sound of the gospel! it must be a fearful diet of judgment, when the wicked are assembled, and condemned at the great and awful tribunal, in the high and supreme court of justice, which God shall hold upon all human and reasonable beings: it is then the full measure of God's wrath shall be poured out upon all who are found in a Christless state; such shall be punished with everlasting destruction, both in soul and body. And the judgment shall be most equitable; for when *the Antient of Days* shall sit down upon his white throne, before whose face heaven and earth shall flee away; and when the sea and earth have rendered up their dead, then the books shall be opened, according to which he shall proceed to judgment: the book of the law, which points what man ought to do; and the book of man's conscience, declares what the man has done: and by these the wicked shall be judged. And it is certain, when the book of the law is opened, that man who despised the Redeemer, who is the *end of the law for righteousness, unto every one that believeth*, shall be able to say nothing; for *the law of the Lord is perfect; the statutes of the Lord are right; and the commandment of the Lord is pure*, Psal. xix. 7, 8. Then the great Judge will command the book of man's conscience to be opened; and God will say, *by thy own conscience thou must be judged, not by another's*: it is a book of thy own keeping; if there is nought there, but the black lines of sin, they are thy own writing; and that which thou hast wrote, with thy own hand, thou canst not deny.

Thus, my soul, the books being opened, the law pleads vengeance for man's transgressing of her precepts; requiring, that all who have not accepted of the Son of God for wisdom, righteousness, sanctification, and redemption, may be punished with utter destruction, for their unreasonable disobedience to her pure and spotless precepts, not burdensome to memory, plain to understanding, and at first wrote in the heart of man: a law most equitable, craving nothing of any man, but what, by the holiness of his nature, when first created, he was able to perform: neither does the law require any thing whereby God can be profited; the benefit of the man's obedience ever redounding to himself and his associates in this present world. Thus condemned by law, judgment appeals to conscience; and conscience must, according to truth, witness against the man; owning he has transgressed every precept of the holy law of God. All whereof they shall be so clearly convinced, that their particular sins, with their particular circumstances, time, and place, shall then be set in order before them.

And

And then most justly, while standing before this great tribunal, the grand Ruler and just Judge of the world, shall say, *Out of thine own mouth I judge thee, O thou evil and unfaithful servant,* Luke xix. 22.

And, O my soul, as this condemnation is most *righteous*, so it is most *terrible*, especially in regard of that irrevocable sentence of damnation, which will be executed without delay. The law was given with *thunder and lightnings*, and a *thick cloud upon the Mount*, with an *exceeding loud sound of the trumpet*, Exod. xix. 16. So also, when the God of glory shall appear to judge the world, according to his law, Rev. vi. 14. *The heavens shall depart as a scroll, when it is rolled together; and every mountain and island were moved out of their places.* 2 Pet. iii. 10. *The heaves shall pass away with a great noise, and the elements shall melt with fervent heat.* And 1 Thess. iv. 16. *For the Lord himself shall descend with a shout, with the voice of the archangel and with the trump of God.* And Rev. vi. 15. *Then shall the kings of the earth, and the great men, and the rich men, the chief captains, and the mighty men, hide themselves in the dens, and among the rocks of the mountains.* But wherever they can fly, that dreadful sentence will follow, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*, Matth. xxv. 41. O how shall the terror thereof confound their spirit, and press them down to the bottom of hell! O fearful sentence, *Depart from me*, pronounced by the Almighty God in wrath! and the sinner, by his order, which none dare, or can controul, must be banished and excluded from his glorious and gracious presence for ever and ever.

O my soul, plead for grace to improve a-right precious time. Think seriously, who shall, yea, who can receive thee, if thou art thrown out from the presence of the Lord? Oh! who can give comfort, when God does persecute in anger? It is yet to-day; O flee, by faith and repentance, to the Lord Jesus Christ. O plead; beg and earnestly cry for saving grace, to mourn for, and to turn from sin; and the royal grace of faith to receive the eternal Son of God, the appointed Christ of God, the loving and the lovely Jesus, that he may be of his eternal Father to thee wisdom, righteousness, sanctification, and redemption. And then, my dearest soul, if conscience condemns thee, Christ is greater than conscience, and can absolve thee: if the law condemns thee, that very Jesus whom thou hast submitted to, as thy Head and Husband, has fulfilled, in a way of obedience for thee, all its precepts, whereby the law is magnified. It is in and through Christ only the soul can be delivered from condemnation: it is by being justified by faith in Christ, that peace is found in the conscience. The holy spirit of adoption

testifies

testifies to the adopted child, that his sin is forgiven : at death, or immediately after, the redeemed soul is made to hear the joyful sound, Matth. xxv. 34. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.* And Luke xxiii. 43. *To-day shalt thou be with me in Paradise.* Thus the Lord magnifies his mercy toward his own, and thereby makes them, in faith and hope, to know they shall be absolved at the general judgment.

“ O glorious object of all religious worship ; O give strong un-
 “ feigned faith in the sacrifice of Christ’s atonement, for the ex-
 “ piation of guilt. Give me, O Father, repeated discoveries of
 “ my redemption, through Christ, and of my being restored to a
 “ more certain estate than that which was lost in the first Adam,
 “ being the purchase of the glorious second Adam ; even the Lord,
 “ who is able to do in, and for poor souls, far above what we can
 “ conceive or express. To his name be praise.” AMEN.

Let me, Lord, ne’er associate
 With men of vanity and lies :
 The scoffer and the hypocrite,
 Make the abhorrence of mine eyes.
 Among the saints then I’ll appear,
 Admiring God’s Christ’s innocence :
 And when I stand before the bar,
 I’ll plead his blood for my defence.

DIVINE

DIVINE CONTEMPLATIONS.

P A R T III.

Composed of Contemplations on the Undertakings, Qualifications, Performances, &c. of God the S O N ; such as, his Engagements, Incarnation, Hypostatical Union, Condescendency, Suretyship, Revelation, Encounters, Courage, Unsearchableness, Strength, Understanding, Humility, Example, Temper, Judgment, Worthiness, Unparalleled Name, Renown, Superlative Excellency, Invitation, Sympathy, Success, Heritage, Indictment, Sufferings, Crucifixion, Sacrifice, Satisfaction, Redemption, Salvation, Triumphs, and Intercession.

S E C T. I.

Soliloquy on the ENGAGEMENTS of Christ.

O MY soul, when thou endeavourest to reflect or meditate upon the ENGAGEMENTS Christ came under to God his Father for sinners, then thou mayst plainly suppose, that the reasonable creature, man, has been very guilty of something, for which his God is highly displeased at him : and thou must believe, that the bright Star of Jacob well knew this, and therefore stept in betwixt the parties. As a Mediator, he very well knew what he undertook was very acceptable to his Father, being truly congruous and agreeable to his divine will, and most necessary and beneficial to mankind ; yea, without his mediation and intercession, he well knew the whole of the human race must inevitably perish ; and upon their total destruction, yet there is no satisfaction, equivalent to man's crime, offered or given to a righteous and holy God, neither indeed can be, though the spotless and impartial justice

stice of God should wholly overthrow many generations of finite beings, who have transgressed his divine and holy law. It is not the drowning or burning of the world, though thereby the sinners are destroyed, that can make any recompence, or give a satisfaction to an offended God. But the blessed Jesus knew well what would give a perfect satisfaction to his heavenly Father, and procure again his divine favour to fallen man; and therefore he becomes engaged for man, and declares his firm resolution, Isa. l. 5, 6, 7. *The Lord hath opened mine ears, and I was not rebellious, neither turned away back: I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting; for the Lord God will help me, therefore shall I not be confounded; I have set my face as a flint, and I know that I shall not be ashamed.* And, my soul, it is here plain, that the engaging Jesus well foresaw, and knew what difficulties he was to meet with, in the performance of what he engaged to do; yet the firmness and steadiness of his resolution can nowise thereby be shaken: yea, he knew also, that what he engaged to do was most acceptable and well-pleasing to his Father: which also the Father gives evidence of, when he promises to him, Isa. xlii. 5, 6. *I will hold thy hand:* here is support promised. *And the pleasure of the Lord shall prosper in his hand.* And ver. 12. *I will divide him a portion with the great, and he shall divide the spoil with the strong:* here is a reward promised him. Here is the ground of Christ's engaging to redeem man, and to give all the satisfaction to the impartial justice, spotless holiness, and untainted righteousness of God, that was demanded for his transgressing of the divine law.

O my soul, in thy secret retirements listen to hear the precious and sweet lips of the blessed Redeemer drop dew. O be ravished when thou thinkest thou hearest the amiable Jesus saying, "O my
 " heavenly Father, I know the purity of thy justice insists to be
 " avenged on the man, or a full satisfaction from him; but this
 " he can never give thee: wherefore I plead thou wilt spare the
 " soul, and I will engage to satisfy thee in the room and stead of
 " the man: yea, I will stand in the stead of the whole elect seed,
 " I will lay my sceptre aside; I will put off my crown; I will cast
 " a vail over my glory; I will descend down to the eternal con-
 " cert and contract; I will be conceived, formed, and become
 " incarnate, in a virgin's womb; I will be a born son, a given
 " child; and though I account it no robbery to be thy equal, yet
 " I will submit, I will be found in fashion like a man, and in the
 " form of a servant: and though man, by sin, is denuded of his
 " primitive glory, beauty, and innocency; yea, because thereof,
 " and

" and that he may be restored thereto, I will appear in the likeness of sinful flesh; and, in that form, I will submit to thy divine law, and fulfil it in all the glorious, holy, noble, and beautiful precepts thereof; and this I will do in the room and place of elect sinners: and by my perfect obedience, thy holy law, broke by man, shall be magnified, O Father, whatever thou requirest of the elect seed, exact it of me. Most justly thou mayest impute the transgression of the first Adam to them, he being their representative: and eternally thou mayest condemn them therefore. But I do cheerfully engage for all those destined by thee unto eternal life; let their sin be imputed to me: I will bear all their sins, in my body, that my righteousness may be imputed to them, and they accepted of by thee as righteous in thy sight, upon account of what I do and suffer."

O my soul, to hear that the Christ of God has said, "State the elect's account, settle the balance due to justice; I do undertake, not conjunctly *with* them, but *for* them, out of my own proper stock, without discompt, to pay their whole arrears. I will claim them as my sheep; and, as a good shepherd, I will lay down my life for them, that they may live for ever more. I will be *humbled*, that they may be *exalted*: I will be *poor*, that they may be *rich*: I will suffer myself to be *despised*, that thou mayest *highly esteem* them: I will be a *man of sorrows*, and *acquainted with grief*; that they may be *acceptable in thy sight*, made fit to receive and partake of the eternal divine joys: I will be *wounded for their sins*, and *bruised for their transgressions*; yea, let the *chastisement of their peace be upon me*, so as by the blood issuing, as the effect of my lashes and stripes, thy *chosen*, my *sheep*, may be *healed and recovered*. *What the law could not do in that it was weak through the flesh; I, in the likeness of sinful flesh, by my sacrifice for sin, will condemn sin in the flesh,*" Rom. viii. 3.

O my soul, great, marvellous, and manifold are the engagements that Christ Jesus came under for elect sinners; and most glorious and grand are the works he hath brought to pass concerning the redemption of man, whereby the eternal Father is in him now reconciling sinners to himself. And this day, my soul, this blessed engaged Jesus, acts as intercessor at the Father's right-hand, and procures gifts and grace for as many as he, by his holy Spirit, enables to cleave to, and confide in himself, upon account of the gospel report, and in obedience to the call thereof, do throw down the weapons of their rebellion, and become reconciled through himself, to his everlasting Father. O therefore, my soul, plead the Spirit of Jesus, to enlighten, to enliven, thy mind, thy heart, and to make thee willing in a day of his power, cordially

to give thy consent to Christ, and to put thy bill blank in his hand, leaning on him as a complete Surety engaged for thee. Act strong faith in that he has fully discharged the law of God of all the debt thou hast contracted. Many and vast sums thou art owing to divine justice; for beside thy original guilt, ever since thou camest into the world thou hast been running deeper and deeper in score.

O my soul, thou must give consent, fly then to this engaged Redeemer; and, on thy marriage-day, when Christ becomes thy husband, he will cancel thy bond, and procure thee a sufficient discharge, sealed in the court of heaven by God his Father; as thou mayest see clearly from Rom. viii. 1. *There is therefore no condemnation to them which are in Christ Jesus, &c.* By believing on him, by closing with him, and accepting of him, thou shalt be highly advanced: for, all the children of the resurrection shall be equal unto the angels of God; yea, and intitled to a most glorious inheritance, purchased with the blood of this engaged Jesus. O soul, thou wilt be made an *heir of God, a joint heir with Christ*, Rom. viii. 17. O my soul, this engaged Redeemer, (if thou wilt but submit to him,) will bring thee back from a state of nature, to a state of grace, and present thee before his Father, pure and spotless, with exceeding joy and gladness in the great day. He will bring thee in, and however now horridly polluted, yet in that day he will present thee before his Father, in the beauty of his holiness, Psal xlv. 14.; he will present thee in *raiment of needle work; with gladness and rejoicing shall they be brought into the presence of the King*. And Jude, ver. 24. he will *present thee faultless before the presence of his glory, with exceeding joy*.---If thou, O my soul, hast accepted God's Christ for thy all, God himself will rejoice in that he created thee; Jesus will rejoice in that he redeemed thee by his shed blood, since thou hast placed all thy righteousness therein; and the Holy Ghost will rejoice that ever he came with a commission from the Father and the Son to draw thee to accept of Christ, and that thou hast indeed accepted of him.

“ O Lord, give grace; *Set me as a seal upon thine heart; O*
 “ lovely engaged Jesus, *set me as a seal upon thine arm*. Enflame
 “ my soul with divine love; cause it to ascend towards thee, O a-
 “ miable Redeemer. O let me be frequently *seated under thy sha-*
 “ *dow, with great delight*; and during my passage through this
 “ wilderness, *make thy fruit sweet to my taste*. Bring me often to thy
 “ *banqueting-house*, and there stretch thy banner over me in love.
 “ *Comfort me with the apples of thy love, stay me with the flagons of*
 “ thy wine. *Put thy left-hand under me, and with thy right-hand*
 “ *do thou embrace me*. Look upon my poor soul, as a soul, O
 “ Jesus, for whom thou standest engaged, to present it spotless

to

"to thy eternal Father, at the great and last day. O hear; O do;
 "defer not; grant my request." AMEN.

O Jesus, Son of God Most High,
 A love from all eternity
 Thou hadst for man, and did engage,
 God's wrath 'gainst him for to assuage,
 On thee all grace and glory meet,
 True wisdom, righteousness complete,
 Holiness and redemption
 Thou'lt made of God to elect one.

S E C T. II.

Soliloquy on the INCARNATION of Christ.

O MY soul, thou oughtest frequently to retire from the hurries and confusions of time, and seriously reflect upon a God INCARNATE; a subject long studied, and doubtless adored by angels, 1 Pet. i. 12. *Which things the angels desire to look into.* As it is said, Isa. liii. 8. *None can declare his generation;* so, neither can any declare his incarnation. Yet this glorious truth was revealed long before it came to pass; *for, unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,* Isa. ix. 6. This mysterious incarnation was frequently prophesied of, and particularly, Isa. vii. 14. *Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive, and bear a son, and shall call his name IMMANUEL.*

O my soul, as the glorious unity of essence, in the ever-blessed Trinity of persons, is a most grand and inconceivable mystery; so is the inconceivable incarnation of the second person an unparalleled and wonderful mystery: and yet these mysteries must, of necessity, be the proper, yea, constant objects of the Christian's faith, if he expects to live a life of consolation, during his passage through time into eternity. It is only when faith is exercised upon these grand, glorious, and mysterious truths, that sweet soul-refreshing springs of joy flow in upon the soul, and that under all the various circumstances that do occur in the Christian's lot, while united to the body.

O my soul, view, with the eye of faith, that gospel text, Luke i. 26, 28. *Hail, thou that art highly favoured; the Lord is with thee:*
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blest art thou among women. And Ver. 31. And behold thou shalt conceive in thy womb, and bring forth a Son, and call his name JESUS. Ver 32. He shall be great, and shall be called the Son of the Highest, &c. Mary, no doubt, was surprized, overjoyed, and conscious of her virgin purity, says, ver 34. to the angel, How can this be, seeing I know not a man. But here the angel answered, ver. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee, shall be called the Son of God. Here, my soul, thou hast God's word, prophesying and promising in the Old Testament, and his word and Spirit attesting the accomplishment of his promise in the New Testament; and therefore it well becomes thee to believe this great truth: and without faith therein, whence shall any hope for thee arise? Think, O my soul, on the condescension of God, in order to confirm this truth, how at that meeting betwixt the blessed virgin, and her cousin Elizabeth, no sooner did the voice of Mary sound, but the unseen babe, hid in Elizabeth's womb, leaped for joy. O wonderful effect! And was the surprized Elizabeth, at this salutation of Mary's, so filled with the Holy Ghost, that she blessed Mary, and the fruit of her womb, and acknowledged her the mother of the promised Messiah? But, oh! much more marvellous are the effects produced by the Spirit of the Saviour in the hearts of regenerated and heaven-born souls: and yet, how much more glorious and noble mysteries shall be unfolded, when the elect sinner shall be admitted to enter the gates of the New Jerusalem, and to behold this Messiah, the Christ of God, seated on a throne of glory, with a sceptre of peace in his right-hand, stretched out, and they enabled and encouraged to go forward, without doubt, or dread; to go forward and touch the top thereof?

O my soul, how manifold are the mysteries with respect to the Incarnation of the eternal Son of God? as 1 Tim. iii. 16. *Great is the mystery of Godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.* O my soul, it is all mystery. The blessed Jesus, who undertook to satisfy the impartial justice of God, by obedience for man's sin, must himself be God; and that he might perform such a perfect obedience, as the law required, in place of elect sinners, by his doing and suffering, he must also be man, that so the satisfaction given might be made in the human nature; and thus the divine and human natures must be united in one person, that there may be a concurrence and co-operation of either natures in his Mediatorial work. O how wonderful is that union of the two natures in the person of our glorious

IMMANUEL! John i. 14. *The Word [God's eternal Word] was made*

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SECT. II. CHRIST'S INCARNATION.

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made flesh, and dwelt among us. He took unto himself a true body, and a reasonable soul: and even *he* (ver. 18. where it is said, *no man hath seen God at any time,*) *is the only begotten Son, which is in the bosom of the Father, he hath declared him.* And 1 John i. 2, 3. *That which was from the beginning, which we have heard, which we have seen, which we have looked upon, and our hands have handled of the Word of life, that declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.*

O my soul, the most acute apprehensions of created beings must all short, the most ingenious inventions can but stand mute at, and admire; yea, the praise-sounding lips of the intellectual angels, cannot clearly and fully express the mystery of Christ's Incarnation. Phil. ii. 6, 7, 8. *Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: he humbled himself, and became obedient to death, even the death of the cross.* This is a great mystery: but however great, when the soul, by faith, doth view an incarnate God, thence great comfort must flow. Christ assumed the human nature to make it perfect: the divine did not assume the human nature necessarily, but voluntarily; not out of indigence, but bounty, to beautify and perfect it, by causing it to ly as a pipe to the infinite all-filling fountain of grace and glory, of which it is the great receptacle. This double nature, in the unity of his person, doth qualify the God-man for a full discharge of the Mediatorship, in the several offices of Prophet, Priest, and King. As a *Prophet*, he knows God, and knows the mind and will of God; and, as man, he is able to impart it, suitably to sinners of mankind; this was antiently foretold of him, Deut. xviii. 15. *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, like unto me.* Compared with Acts iii. 22.---And, my soul, as to the office of a *Priest*, had he not been man, the sacrifice had not been offered up, in the same nature wherein the offence was committed; and if he had not been God, this sacrifice had been of no adequate value, so as to please God, and make atonement for man's sin, Heb. ii. 17.---And as to the *Kingly* office, had he not been man, he had been unfit Head for us, not being of our kind; and if he had not been God, (and yet still so,) he could not have defended his body the Church, considering the power, cunning, and craft of the dragon and his emissaries, with whom she must contend during her travels through the Wilderness.

O my soul, thou hast daily much need to pose thyself with respect to this great article of thy Christian faith, if thou hast been

fully persuaded that Jesus Christ is truly God, and as truly man; and that the two natures are inseparably united in his person, and remain distinct, without confusion, or being swallowed up the one in the other.

“ O one only true and living God, give me grace to receive, and *hold fast the form of sound words* : inscribe gospel-truths, thou revealed heavenly mysteries, upon the tables of my heart, with the sacred finger of thy Holy Spirit, the only guide I plead for instruction and inspiration. O let him, by the energy of his word, make me firm and stable in the faith. Lord, the more mysterious I perceive the fundamental articles of Christianity to be, the more frequent and fervent make me approach unto, and bow down at thy footstool, sending up renewed and repeated requests, in the name of the incarnate God, depending on his intercession, that I may be furnished with a sound faith, the gift of God, in order to believe, that the blessed Jesus, who was eternal God, co-essential and co-equal with thee, O heavenly Father, did assume the human nature; and that he whom the heaven of heavens could not contain, was made flesh, and dwelt in a body. O Lord, this is the gospel-doctrine thou hast commanded me to believe: this is my daily petition, Lord give me grace, and I will believe gospel-truths, and I will obey gospel-calls, and I will feed on gospel-promises; and I will, in submission to thy divine will, wait with patience the issue. It is only through thy grace that I can do valiantly. Grant this for Christ's sake.” AMEN.

O human race, in every station,
Admire the wond'rous incarnation
Of Jesus Christ, the Son of God,
Who in our world took up abode.
There liv'd, there dy'd, there rose again;
Praise him in evangelic strain.
Let Judah shout; O Zion, sing;
Britain confess, Christ Jesus King.

S E C T. III.

Soliloquy on the HYPOSTATICAL UNION of Christ.

O MY soul, wast thou but acquainted with the divine art of spiritual meditation, and couldst thou, by faith, reflect on the HYPOSTATICAL UNION of the Lord Jesus Christ, thou wouldst

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wouldst thou cry out, *Great is the mystery of Godliness, God manifested in the flesh*, 1 Tim. iii. 16. The incarnation of Christ is the mystery of mysteries; it is a very profound, but a promised mystery. A prophecy of this mystery is recorded many years before he made an open appearance in our world; as in Isa. vii. 14. *For the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a Son, and shall call his name IMMANUEL*. And this prophecy bears an eternal testimony against unbelievers; and it is a document to all who believe: none can declare his generation, Isa. liii. 8.; neither can any declare his incarnation: his name is secret, and it is wonderful, Isa. ix. 6. He is a *Child born*, a *Son given*, and yet he is the *Mighty God*, and the *Everlasting Father*. His name knoweth no man perfectly, but himself; as Prov. xxx. 4. *What is his name, and what is his Son's name, if thou canst tell?* This mystery will be the subject of eternal admiration.

And now, O my soul, since the Lord Jesus Christ undertook to be a Surety and a Sponsor for elect souls, and engaged to satisfy God, the Father, for their offences; by a perfect, active, and passive obedience, in order to expiate the guilt of elect sinners; therefore, he must be *God*, in order to subsist under the performance, by a doing and suffering all that the law required to be done in man's room and stead; and as thus it behoved the *Prince of life*: so he also must be *man*; and consequently the two natures must be united in one person, else there could be no co-operation of either nature in the Mediator work. But, O my soul, how the eternal Son of God, who is invisible, eternal, and immortal, did partake of substance, and how the two natures, divine and human, are united in the wonderful person of Immanuel, is the *great mystery of Godliness*: it has been, and still is, the practical subject studied, admired, and adored by angels; and that it really is so, is plain, John i. 14. *And the Word was made flesh, and dwelt among us*. Here the second person of the glorious Trinity is called the *Word*: and he is, indeed, the *eternal Word of God*, and that either as he is the very scope of the prophetic, and promissory written word; or because, by his Holy Spirit, he reveals and explains the mind and will of God to man.

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O my soul, the Lord Jesus Christ admitted this hypostatical union, when in substance he assumed the human nature, by taking to himself a true human soul and body; and yet hereby was there no mutation of the Godhead into flesh; for this wonderful step was performed, not by a *changing what he was*, but by *assuming what he was not*. O profound, bottomless mystery! But, O comfortable doctrinal truth!

O my soul, wonder and love, when thou hearest or readest, that Jesus Christ did assume the real nature of man, into a personal union with his divine nature; and that he still continues to be God and Man: most truly God, and most truly man, in one person forever. He is *made of the seed of David, according to the flesh*; and *declared to be the Son of God with power*, Rom. i. 3, 4. And in Rom. ix. 5. it is said, *Whose are the fathers*, (speaking of the Jews) *and of whom as concerning the flesh Christ came, who is over all, God blessed for ever*, Amen. And thus it is plain, the hypostatical union is that whereby the second person in the Godhead did take the human nature into a personal union with him; by virtue whereof the manhood subsists in the second person, without confusion, both making but one person, or *Immanuel, God with us*. And though a twofold nature be ascribed to Christ, yet not a double person; for, the human nature of Christ never subsisted one moment separately and distinctly, by any personal subsistence of its own, as it doth in all other men; but from its first being in union with the second person, it subsisted: and it was supernaturally framed in the virgin's womb, by the *overshadowing power of the Highest*; not by ordinary generation, wherein original sin is propagated. And yet Christ assumed a perfect, complete human soul and body, with all faculties and members thereto pertinent, and that with all its sinless infirmities, such as are truly natural; as hunger, thirst, weariness, sweating, bleeding, &c.; and therefore it is said, *Christ was sent in the likeness of sinful flesh*, Rom. viii. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh; and for sin condemned sin in the flesh*. And, O my soul, herein the transcending and superabounding love, and the gracious condescendency of the Redeemer is most wonderfully conspicuous, in that he did not assume the innocent nature of Adam, as in him before his fall, while it was adorned with all its primitive glory and spotless perfection; but humbly stooped and assumed it after sin had defaced and spoiled it. O wonderful, that the Son of God became the Son of man, that the sons of men, who, by sin, were denuded of God's image, might be made the adopted sons of God, and again *made partakers of the divine nature*!

O my soul, adore the infinite love of God the Father, the impulsive cause of man's redemption, who gave the Darling of his soul to degrade himself so low as to dwell in our nature, and to become liable to such a scene of misery; yea, and death itself. O how astonishing is the love of Christ to sinners of mankind, who passed by a more excellent species of creatures? Heb. ii. 16. *For verily he took not on him the nature of angels, but he took on him*
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the seed of Abraham, and so consequently was made flesh! O how does wisdom shine in the glorious method of man's recovery! Here is God the man, and the man God, becoming Surety for all the elect seed! And so well may our Jesus be called the wisdom and the power of God, 1 Cor. i. 24.

Couldst thou, O my soul, by faith, attain a sight of this wonderful and lovely Saviour, the ever exalted Prince, a God in the human nature in the midst of the throne, interceeding for elect souls; yea, sitting on a mercy-seat, with a sceptre of power and peace, stretched out in his right-hand, calling aloud, and inviting prodigals to return, having his sacred arms spread, and open, ready to receive and embrace them; O how alluring, how reviving, how abundantly comforting, would the soul's passage through this valley of tears be, if divine visions of this kind were its daily allowance! It would then be more thankful for its repeated potions from time to time, and more sincerely thirsting for the enjoyment of a God in Christ, as its eternal portion.

“ O eternal Father, great Parent of created beings, sole Proprietor of the universe, by the inspiring Spirit of Immanuel, “ make me to know him; and enable me, by a firm and steadfast faith, to believe in him, and that he is truly God, and “ truly man; and that his two natures, being inseparably knit “ and united, make but one person; and that they are not confounded the one in the other, but remain still distinct in the person of Christ. O gracious Father, thou who hast been pleased, “ in thy infinite and unparalleled love, to marry the human nature “ to thy eternal Son, by a hypostatical union, O give grace to believe, that thou wilt never divorce my soul, nor the elect seed; “ but that, in due time, will also, when thou hast ripened us for “ the purpose, match with our persons, and conjoin them to the “ same Jesus, by virtue of the mystical union that is betwixt Christ, “ the complete and glorious Head, and his ransomed ones, as members.” AMEN and AMEN.

Admire, my soul, Christ's incarnation,
Which far exceeds all comprehension.
How did he bow, took on him mortal form;
Embodied was, to save a dying worm?
God's own Son was below the angels made,
And did to dust descend amongst the dead:
Thereby he expiate the elect's sin.
A God, a man, he now reigns heav'n within.
Rejoice, believing souls, do ye record
The glorious sacred honours of your Lord.

None but new-born souls, that feel his grace,
 Can truly triumph in his righteousness.
 Who do assume the name of Christian,
 Must be persuaded, Christ is God and man.
 This truth ingraft, O Lord, within my heart :
 Christ's name write there, by thy blest Spirit's art.

S E C T IV.

Soliloquy on the CONDESCENDENCY of Christ.

O MY soul, the matchless CONDESCENDENCY of Jesus Christ, is a noble subject for the serious soul to meditate upon. Self-interest prevails amongst the human race, and self is a strong leading motive; and to deny self, carnal, corrupt self, is a divine precept, and productive of future bliss, and happiness. But, O how has the blessed Jesus denied self-happiness, in its greatest perfection, and submitted to the greatest misery in obedience, and in order to fulfil his Father's will, and from a principle of love and desire he had from all eternity to redeem lost sinners? O what kind of condescendency was it, that could move the eternal Son of God, who was from everlasting happy in solacing himself in his Father's bosom, to move or stir one foot out of that glorious and excellent land of heaven, and to descend to the state of a human infant, and to be found wrapt up in swadling clothes, lying in a manger! O matchless condescendency! O sweet effect of strong and vehement love, flowing from a bottomless spring! O amazing! that he took the man's cause, a bad cause, a traitor's cause by the hand. Here is matchless love and goodness swelling out of itself, as it were in reasonable creatures, what they esteem goodness is moved with goodness: but sinners of mankind could in Christ's esteem, be neither righteous nor good; and yet the condescending Jesus, while the elect race were sinners, died for them, Rom. v. 8. yea, for this very purpose he came into this world; he had abundance of leisure from eternity to advise; he had a stock of infinite wisdom to calculate and reckon the cost; he knew full well what he was to give out, and what he was to receive: he knew his expence was to be great, and his return very small: he knew he was to engage his soul in the pains of the second death. O my soul, he knew that his immaculate blood, and his precious soul, that dwelt in a personal union with God, which he was to pour out, was, incomparably a greater sum than all his redeemed ones. O what gain had Christ in view? a parcel of lost sinners: for which he

condescended, as it were, in a manner to empty out a fair God-head, and kill the Lord of glory, and get in a black bride. O strange love in Christ's condescendency ! The love of Christ is not mercenary ; it is a free love, and made him go beyond the common custom of other dealers, who often slight what they would fain purchase, that they may obtain it the cheaper : but the sweet Jesus, the Saviour of souls, condescended to pay the full price, and also commended the wares he bargained for ; Cant. iv. 7. *Thou art all fair, my love, there is no spot in thee.* O ! he was well content with the prize he had purchased ; he reckoned he had made a heavenly market, when he got the spouse, his church, as a wife that he had served for in his arms : *He saw the travel of his soul, and was satisfied,* Isa. liii. 11.

O my soul, there was a sad, and a bloody war broke out betwixt the divine justice of God and sinners ; upon which the infinite and eternal love of Christ made him to condescend ; yea, and press himself into this war, as the Midst-man, a Mediator of peace. He appears in the field, to serve the great King, whose justice pursued the transgressor ; and mean while to serve and repair the state of lost mankind : and thus freely doth our condescending Jesus undertake to bring about a peace, and put an end to the war. O the marvellous and soul-comforting condescendency of the blessed Redeemer, who took on him the seed of Abraham, and came down in the shape and form of a servant to the habitation of rebels.

O my soul, how does the profundity of wisdom shine, in infinite love and matchless condescendency ! O what a mysterious dispensation is it, that the God-man should personally do and suffer, so as that justice should want nothing, mercy shall triumph, and peace shall kiss righteousness ! and in order to accomplish and bring this about, the bitter and bloody war, for a season, must go on in point of justice against the condescending, most innocent, and sinless Redeemer. The intellectual beings cannot read the perfect sense, nor reach the bottom of the infinite turnings and foldings of the condescending and mysterious love, of the true love of heaven, the fairest of beloved's, the flower of angels, and the comeliness of black sinners. O matchless condescendency ! that the divine rays of such princely love should sparkle upon, and warm any of the rebel race. O wonderful ! that there should have been a place in the breast of the high and lofty One, whence love should break forth, toward forlorn and guilty dust. All that can be said, my soul, is, that this love was bred, (if so thou mayest speak) as it were, in the very heart and breast of the eternal God of all love, and only he has manifested it. Therefore, silently admire him in

in, and cordially adore him, for this his unspeakably, condescending love.

O my soul, was the eternal and only begotten Son of the Father, of the same essence with him, and equal with him in glory and dignity, perfectly content to be sent into this world, for the salvation and redemption of elect sinners? yea, he comes in, saying, *Lo I come; in the volume of thy book it is written of me, I delight to do thy will, O my God*, Psal. xl. 7. O that he who was in the form of God, clothed with divine glory and majesty, should make himself of no reputation, and take upon him the form of a servant! he condescended to veil his divine glory, by assuming the human nature, with all its sinless infirmities; yea, he became obedient to the death, even the death of the cross. O astonishing condescension! that he who was very God, was pleased to own believers in him, for his brethren, Heb. ii. 11. *He is not ashamed to call them brethren*. Though there is an infinite distance between him and his creatures, who are by nature vile, loathsome, guilty, sinners; yet he is not ashamed to own them under such a high relation. O my soul, if a Mephibosheth accounted it a great condescension in David to take notice of him, O how much more ground have sinners to admire the condescending steps the King of kings took for a sinning race, and that amidst, and after all his doing and suffering for them, however naturally vile and low their condition was, he owned them brethren.

O my soul, couldst thou see, didst thou believe the gospel report concerning this precious condescending Jesus, thou wouldst be daily pleading fresh and repeated views of the beauty of God the Father, in the face of his incarnate Christ, *who is the brightness of his Father's glory, and the express image of his person*. O what a lovely and amiable one is the Saviour! he is the sparkling diamond in the centre of the heavenly temple: he is the richest jewel in God's cabinet; and, as it were, the most precious in his treasury: for, it is certain, who by grace receives God's Christ, in gospel terms, receives God the Father himself, in this blessed and condescending Redeemer. Yea, my soul, notwithstanding all that Christ has done, in order to man's redemption; yet how doth he daily condescend, in his word, to argue and reason with polluted dust? *Come now, and let us reason together, saith the Lord*, Isa. i. 18. O what alluring condescendency! *though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool*. O what soft comfortable promises are here! yet further, as the effect of love, he threatens them, as ver. 20. O the condescending love and care, to and of sinners, is amazing in Jehovah, and the man Christ Jesus, and changeth not. Therefore, my soul, in the

the faith thereof, prostrate thee daily before the mercy-seat ; plead, pray, and say,

“ O holy Majesty ; wash me, make me clean ; remove from
 “ thy sight all mine iniquity : bury all my sins in the depth of the
 “ sea, in a grave of eternal oblivion. *Blot out all my sins, as a cloud ;*
 “ *and my transgressions as a thick cloud.* Enable me, through grace,
 “ that I may *cease to do evil, and learn to do well.* Open mine ear,
 “ soften my heart, while thou callest with repeated, and alluring
 “ promises, in thy word. Give thy Holy Spirit, that I may cheer-
 “ fully condescend, comply, come to, and accept of the conde-
 “ scending Redeemer ; that through him, and for his sake, my
 “ scarlet-coloured sins, my crimson-red transgressions, may be
 “ made like the snow and the wool. O ! let me no more refuse
 “ the gospel offer, nor be found a rebel in arms against thee, lest
 “ most justly, thou devour me, with the sword of thy vengeance,
 “ according to my just and due desert, which I plead may be pre-
 “ vented by the mediation of the condescending Redeemer, the
 “ blessed Jesus.” AMEN.

God did his Christ from heaven send ;
 As freely he did condescend,
 To satisfy for man's offence,
 Here's condescending love immense.
 Admire, adore, God's spotless Lamb ;
 Rejoicing tremble at his name.
 My soul, he's thy God, thou art dust ;
 Make his free grace thy only trust.

S E C T. V.

Soliloquy on the SURETISHIP of Christ.

O MY soul, while thou viewest, or readest what the wise man says,
 Prov. xi. 15. *He that is surety for a stranger shall smart for*
it, &c. O how wonderful is it to read and hear of the Son of God,
 (by whose Spirit wisdom was infused into this wise man,) under-
 taking the part of a SURETY, for so many strangers, yea, rebels
 and runaways, when he knew he was to smart in such a dread-
 ful measure as he did for it ! If thou wouldst seriously reflect upon
 this SURETISHIP, O begin with the advice of the heathen philo-
 sopher, and pray to this God, that he would let thee see thyself,
 how much thou art by nature bent to do evil, and how averse from
 good. The truest sight of thyself is to be seen in the glass of God's
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holy law: the word of God gives thee an account of thy progenitor, who was created after God's image in righteousness, knowledge, and true holiness; had received from his God a large stock in his own hand, but left to the freedom of his own will, with one only precept binding on him, as a proof of his obedience. The innocent man, alas! was attacked by a degenerate spirit, who had himself rebelled against Shaddai, the grand Sovereign, and was upon account thereof banished heaven's court, wandering about; he heard of this new and noble creation; he sought for and found out the man, whom, through his subtilty he allured and deluded; yea, he prevailed upon the man so far as that he yielded to his proposal, and thereby transgressed the precept of his God. And so, my soul, by this man's sin, he and all his offspring were most justly condemned to inhabit, with this infernal spirit, in regions of eternal darkness, and infinite misery: and as thou art of this man's offspring, this is thy case by nature; and it is for such of this rebel race, that the eternal Son of God becomes a Surety, and as in God's word thou hast account of thy revolt from thy creating God, and seekest thyself condemned by the law of God; so it is in the gospel, the joyful sound is to be heard, concerning this glorious Suretiship of Jesus Christ: for, *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life*, Isa. iii. 16.

O my soul, a knowledge of thyself is absolutely necessary, that thereby thou mayest be stirred up the more sincerely and devoutly to study the knowledge of Jesus Christ, who is the very marrow and kernel of all knowledge; and it is the very scope and centre of all divine revelation, that thou art principally to aim at, to know him thy Surety. It is in this Jesus, the law and gospel meet, 2 Pet. iii. 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*. This is a fundamental point of knowledge; it is this Jesus Christ who became a Surety for elect sinners. This is the glorious person of whom the prophet Isaiah speaks, Chap. liii. 12. (because he is to officiate and perform, instead of such as are bound to do, but cannot) *I will divide him a portion with the great*. The Surety, Christ, is here to be considered *absolutely*; for, though he was to suffer great and grievous things, and to smart for his Suretiship, yet it was not for his own sins; for, *he had done no violence, neither was any deceit found in his mouth*. But here also, the Surety, Christ, is to be considered *relatively*, O my soul, and in a capacity of a Surety for sinners; as Isa. liii. 6. *The Lord hath laid on him the iniquity of us all, &c.* That he was prosecuted as a Surety, is further plainly asserted, ver. 10.; and by what is contained there, and in the succeeding verses, Christ's

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contracting to be a Surety, seems very plain to be from all eternity.

O my soul, the wisdom of God, the great disposer of all events, found out and proposed this method of saving lost man by a Surety : this is the *wisdom of God in a mystery*, 1 Cor. ii. 7. A more noble and glorious end there cannot be, than God's glory in the salvation of man ; lost and undone man : nor a more admirable mean, than to send his own Son to assume the human nature, that as a cautioner, or Surety, he might discharge what was incumbent on elect sinners, both in their stead and nature. Here the guiled reason of the man, till enlightened, cannot comprehend ; yea, here the very angels stoop down and pry, into this depth, but cannot find the bottom, nor tell over the treasures of wisdom, which are in it : this, in effect, is the *manifold wisdom of God*, Eph. iii. 10. in providing an all-sufficient Surety, a faithful and diligent Sponsor, for lost souls. Herein a constellation, so to speak, of God's glorious attributes appear : his power, wisdom, and goodness ; yea, his holiness, justice, and mercy linked together in a chain, as it were, do all conspicuously shine forth in their oriental splendour.

O my soul, seriously reflect upon the decree of God's eternal love to the human fallen race, to man who apostatized from his God, and had involved himself into a state of sin and misery ; yea, sin and wrath : for sin lay heavy upon him ; the broken law threatened, divine justice pursued, without a Sponsor, a Surety, (the sweet fruit of the decree of God's love,) the man must be cast into an eternal lake, in this deplorable case : what must, what can the sinner do ? could he consume and melt away in penitential tears, could he devote and consecrate himself to a course or perpetual holiness, all these steps could no way avail : it is an infinite satisfaction that justice demands ; man's sin has struck at the very life and being of God, and without a sacrifice of infinite value, no hope of expiation. Whence it is plain, though the spotless angels had been able to bear the load of God's wrath for man, they being finite creatures, could never have satisfied the holiness and justice of God : our sin sunk their fellow angels out of a land of pure light, into chains of darkness ; consequently they could not stand under a world of iniquity. And, O my soul, man's offence made like as if there had been a variance among the divine attributes. God's great *mercy* cries out, " Shall I have no one monument among the sons of men ? " Shall none of the human race serve or enjoy God ? " Then replies *justice*, " Each must have his due desert ; and *the wages of sin is death*." *Holiness* and *truth*, the one abhorring sin, and the other remembering the threatening, *thou shalt surely die*, both join and plead a satisfaction. *Love* listening, moves infinite wisdom to propose, " A finite
" crea-

"creature cannot, but an infinite one shall do it." The second person, the eternal Son of God, can and shall do it; he will assume the human nature; he shall live, obey, and die in it; and by so doing, complete satisfaction was given, so that all the glorious attributes were reconciled; and God is in Christ reconciling sinners to himself. And thus the sweet Jesus may well be termed the sinner's Surety and Sponsor. None could be so fit as God's eternal Son to usher in adoption: the incarnate Word, the middle person in the sacred Trinity, must be the most congruous and fit for redeeming the soul from justice and wrath. And as he is engaged, so he only, by his Holy Spirit, can train up his redeemed, and make them ripe and fit to partake of his purchase.

This glorious Surety and Sponsor, Jesus Christ, is truly the original and fountain of all the light, which is ministerially diffused up and down, or through the world by men. The brightest Paul, the most eloquent Apollo, the acuteſt Cephas, are but all stars, which shine with a borrowed light from this Sun of righteousness, the Surety and Sponsor of elect souls: their candles must be all lighted at Christ's torch; yea, it is only he that stands engaged to enlighten the mind, and to give true understanding; he knows the heart, and what is in the heart of man; and none can fit a key to open it at pleasure but himself. There are amongst mankind such as have strong natural parts, and by improvement of them, are become eagle-eyed in the mysteries of nature, and can unravel and investigate it, in some measure, *from the cedar in Lebanon, to the hyssop on the wall*; and yet are as blind as the bat in the mysteries of the religion of Jesus Christ. It is the blessed Surety, who only can open blind eyes, and infuse spiritual wisdom into the heart. And as our Surety and Sponsor satisfied in our stead upon earth, so he ascended up on high, and *ever liveth to make intercession* upon our behalf in heaven: he presents himself before his heavenly Father; and when God looks upon this Lamb slain, in the midst of the throne, his heart is moved towards the redeemed of Jesus. This glorious Sponsor causeth a cloud of incense to ascend to the altar of God, with the prayers of his saints; whereby, though mean and contemptible of themselves, they become perfumed, a sweet-smelling sacrifice, holy and acceptable to God.

O my soul, this blessed Surety also, as a fruit of his Suretiship, makes his own elect subject to his statutes and laws; he enables *to do justice, to love mercy, and to walk humbly before and with their God*; yea, by the word of his grace, he teaches them, *denying all ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world*: and so fits and prepares them to come forth when called from a body of sin and death unto those glorious mansions of his eternal bliss.

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" O gracious God, and merciful Father, upon account of Christ,
 " the glorious Surety and Sponsor, his atoning sacrifice, deliver
 " me from the guilt of sin, preserve from the filth thereof; enable
 " to act a firm and sincere faith in the satisfaction given by the
 " Surety to offended justice, in order to my acquittance, when
 " I must stand before the judgment-seat. By the Surety's Holy
 " Spirit, let me be instructed in all truth and Godliness. Let me
 " share in Christ's daily intercession; and daily receive such a mea-
 " sure of gifts and grace as he knows I stand in need of, to enable
 " me to a faithful discharge of all the duties of active and passive
 " obedience." AMEN.

The wonders, Lord, thy love has wrought,
 Exceed all praise, surmount all thought:
 Christ the elect's Surety, Son of God,
 Came down to bear the heavy load.
 Behold I come, the Saviour cries,
 An all-sufficient sacrifice:
 I'll offer up, the Saviour's part;
 I will fulfil with all my heart.

S E C T. VI.

Soliloquy on the REVELATION of Christ.

O MY soul, the last book of sacred writ, in the Holy Bible,
 is termed, *The REVELATION of Jesus Christ*, which God
 gave unto him, to shew unto his servants things which must
 shortly come to pass: and he sent, and signified it, by his angel,
 to his servant John. And while he was in the isle of Patmos, this
 revelation of the mysteries of God were wrote by him. And, in-
 deed, therein are very sublime mysteries, which many, sincere,
 well-meaning Christians cannot comprehend: and even the most
 expert Scribes, and learned Rabbies, do find therein what is dif-
 ficult; yea, and beyond their reach to fathom. But, my soul, it is
 a great mercy, that the scriptures of the Old and New Testament,
 God's written word, is also *the REVELATION of Jesus Christ*:
 and therein, what is necessary for thee to know, with respect to
 thy God, thy Saviour, and thyself, is so plainly revealed, that,
 through Christ's blessing, and the working of his Holy Spirit, thou
 mayest perceive both what is thy duty, and what is thy sin. In
 the written word of God, or in the revelation of Jesus Christ, are
 many comfortable truths, which every sincere believer must endea-
 vour

your to know, so as to entertain them as objects of their firm and stedfast faith: and, in particular, the articles of the Christian creed, (of which the greatest part of this habitable world are ignorant) which, though the generality of professing Christians do acknowledge; yet, alas! how few do sincerely examine and try themselves concerning the soundness of their faith, with respect to these articles, and make conscience, in all simplicity and godly sincerity, to have a life and conversation agreeable to the doctrine of the gospel, or a practice suitable to a firm faith in gospel-truths?

O my soul, of how much importance is it for thee, and all who profess immortality and eternity, frequently and seriously to try themselves with respect to a knowledge of and a faith in Christ's revealed word? It is most certain, *he that cometh to God, must believe that God is.* O strive to have a constant fixed impression of God's being and providence rooted in thy heart, and that he is the grand Parent of all beings, above, and below; and the sole and sovereign Manager of all his own workmanship, and that he made man after his own image; Eccl. vii. 9. *God made man upright;* but, by a voluntary disobedience, man fell from his state of bliss and happiness, wherein God had created him, Gen. iii. 6. So that, as the fatal consequence of man's transgression, and as a just judgment, the whole offspring of man, from their conception and birth, are naturally blind in their understanding, vain in their imaginations, defiled in conscience, rebellious in will, carnal in mind, corrupt in heart; yea, entirely *alienated from the life of God.* Thus man's picture is drawn in God's revelation. And who, O my soul, do take daily notice of their thoughts, words, and actions, must, by experience, attest this truth: and this is a very humbling article of the Christian's faith. But the elect soul doth not stop here, but looking forward, perceives that Christ has revealed himself in his own gospel, as having a sealed commission from his Father, to be a Saviour for elect sinners, and that according to an antient contract between the Father and him before time took place; *God so loved the world; that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life,* John iii. 16. And in this Redeemer, God chose a seed, *predestinated unto the adoption of sons,* Rom. viii. 29. And this is the great revealed article of the Christian's faith, Rom. iii. 25. *Whom God hath set forth to be a propitiation through faith in his blood.* 1 John ii. 2. *And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* Chap. iv. 10. *Herein is love, not that we loved God, but, that he loved us, and sent his Son to be a propitiation for our sins.*

And here, O my soul, comes in this important question, Do I be-

believe, (according to Christ's revelation) that Adam sinned; and that his sin is my sin by imputation? Again, upon mature reflection and deliberation, Do I believe that Jesus Christ gave a full and complete satisfaction to God's justice, upon account of elect sinners, whereby a perfect atonement was made, and the sins of elect souls were expiated? Yea, O my soul, dost thou believe, that during the bitter and bloody passion of the Lord Jesus, that his soul stood in thy soul's stead, and his sinless body in the place of thy body? And dost thou farther believe, that Christ's righteousness and obedience shall be imputed to thee, as thy righteousness and thy obedience; and that thou only, upon account thereof, shalt be acquitted and justified, and that as really as thou becamest liable to condemnation, through Adam's transgression? for it is, O my soul, equally true, that as Adam represented his natural offspring, so does Jesus Christ, as a glorious Head, represent his spiritual offspring, the whole body of the elect seed. This is a comfortable article of the Christian's faith; and great comfort it affords to all who are enabled, through grace, to appropriate the Christ of God as their sole and all-sufficient Saviour.

And further, in the Revelation of Jesus Christ, it is revealed, that the Holy Ghost was promised to be sent by the Redeemer, for the support and comfort of believers, on purpose to implant and cherish grace in their hearts, to sanctify and renew them in their nature and temper, and to direct them in the tenor and course of their lives, and to qualify and suit them to partake of what God has in reserve for them. Thou art to believe in God the Holy Ghost as proceeding from God the Father, and God the Son, equal with them in power and glory. It was he who spoke by the prophets in the Old, and the apostles in the New Testament; for, *he prophesy came not in old time, by the will of man, but holy men of God spoke as they were moved by the Holy Ghost*, 2 Pet. i. 21. This Holy Spirit, as revealed in God's word, promotes the soul's union to Christ, and applies the benefits and blessings of his purchase, to the elect seed.

The Revelation of Jesus Christ, declares there always was, is, and shall be a *true Zion*, a peculiar church of God upon earth, to whom only belongs the blessings of redemption, justification, adoption, sanctification, and eternal salvation: and that this church is catholic, or universal; and every member thereof esteemed holy by the eternal God: *In every nation, he that feareth God, and worketh righteousness, is accepted of him*, Acts x. 24.

This Revelation of Jesus Christ plainly holds forth, that he, even the blessed Jesus, is the *Head* and *Husband* of the church, as is mystical body, or his spouse; and though while here, in a mi-

littant state, she be exposed to manifold temptations and afflictions, whereby her peace is much embittered; yet it is certain, wherever Christ is preached, his word and sacraments dispensed, according to divine institution, there the great God has a church.

The Revelation of Christ declares the *communion of saints*, that they are all conjoined and knit unto one body with Christ, by the Holy Ghost, the one Spirit, and one with another by love. Thus, as they are all members of one and the same body, they have a fellow-feeling of wrongs, and honours; and all aim to be of one mind, that so there may be no schism in the body; and they employ their gifts and talents for the good of the whole society, by prayer, for supply and support; and in praise, for their protection and preservation. Though it is most lamentable, while here in this world, that through the strength of indwelling corruption, and selfish sentiments, differences do arise, and divisions do attend: and, indeed, the Christian life consists more in resolution, than in practical performance.

The Revelation of Christ assures thee of the *forgiveness of sin*; and that whoever are enabled to believe in Christ are justified, through grace, by faith in his blood; and that without the works of the law; *being justified through faith, they have peace with God*, Rom. v. 1.

O! the sweet Revelation of Christ has confirmed the *resurrection of the body*, and a *life everlasting*. What comfort must an impression of these soul-reviving truths afford the exercised Christian, O my soul, to have the firm, stedfast, and constant faith, that this body, though *sown in corruption*, shall be *raised in incorruption*; though *sown in dishonour*, shall be *raised in honour*, and arrayed with glory; though *sown in weakness*, shall be *raised in power*; though *sown a natural body*, shall be *raised a spiritual body*? 1 Cor. xv. 40. And that our souls, or spirits, shall re-enter these bodies, and be their eternal companions; such as are condemned, into a state of endless misery; and such as are accepted, in the Beloved, into eternal life, which is indeed the *free gift of God, through Jesus Christ our Lord*, and not the merit of our work, or for any thing that man has done?

O my soul, were these, and other revealed gospel truths, impressed upon our minds and hearts, what manner of persons would we the children of men be? we would be often thinking upon the offers of free grace, and saying to ourselves, *How shall we escape, if we neglect this great salvation*, purchased, revealed, and offered by Jesus Christ to sinners?

“O blessed Jehovah, eternal Father, thy Christ, the sinner’s
lovely Jesus, has revealed many comfortable truths in his sacred

“writ-

“ written word, far above what my finite capacity can comprehend. O! by thy Holy Spirit, impress these above, and all other necessary truths, which I ought to study a knowledge of, upon my spirit: O let them be as a nail in a sure place, fastened by the hand of the Master of assemblies. Lord, teach me to behave so, as that I may evidence the soundness of my faith in divine Revelation, by my constant endeavour to make progress in a course of sanctification in obedience to, and imitation of the holy Jesus; to whom, with the Holy Spirit, be everlasting praise, world without end.” AMEN.

Make thy sweet word, O Lord, my guide,
Then rais'd shall be my passions more,
Than treasures which earth can provide,
Can do, or hills of golden ore.
Lord, thou didst mould my mortal frame;
Thy Spirit's breath put life within.
Acquaint me with thy wondrous name:
By thy word, keep from death and sin.

S E C T. VII.

Soliloquy on the ENCOUNTERS of Christ.

MY soul, when the eternal Word of God was made flesh, from his first appearance publicly upon the stage of this world, until his going off, he had daily ENCOUNTERS with his own workmanship, sinners of mankind; yea, and with the apostate angel, Satan, the black prince of the condemned Spirits, who were cast out of heaven before the creation of man.

It is recorded in the gospel, that when the blessed Jesus went up with his parents to Jerusalem, being but twelve years of age, that he withdrew from their company, and took the opportunity to enter the temple, where the doctors and rabbies were assembled, and there he heard, and there he asked them questions, so that *all that heard him, were astonished at his understanding and answers*, Luke ii. 46. And in the evangelist Matthew, chap. iii. 16. we have account there of Christ's baptism being honoured with the presence of the glorious and ever blessed Trinity; but in chap. 3. the case alters: here it is told the tempter came to the blessed Immanuel; here Satan, or the devil, is permitted to attack him; ver. 1. *Jesus was led up of the Spirit into the Wilderness, to be tempted of the devil*. And ver. 2. it is said, *he fasted forty days,*

and forty nights, and was afterwards an hungred. It is probable, upon the devil's observing Christ's long fasting, and the sinless infirmity of hunger, which, in the body, he became liable to, that he very boldly breaks forth thus: *If thou be the Son of God, command that these stones be made bread.* This apostate angel is ever endeavouring to make new discoveries, where he may set his trap, and spread his net, with the greater success: and here, how barefacedly does this black prince, who rules much in the children of disobedience, and who is called, *the God of this world*, make his assault upon the blessed Jesus, in a very imperative way: *Command,* says he, *that these stones may be made bread.* Here Satan's horrid impudence, and his haughty arrogance prevailed to that degree, that he even thus dared to attack his Maker. But here the blessed Redeemer, whose name is the *Wisdom of God*, encounters the foe, foiled him, vanquished him, and he came off with loss, when Christ told him, that *man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Yet, upon the back of this answer, this bold enemy resumes his courage anew: and so, ver. 5, 6. he is permitted to take, and set his Lord on a pinnacle of the temple; and then he renews his supposition, and subjoins thereto his new precepts; for, he says, *If thou be the Son of God, cast thyself down:* and the more to colour or enforce his precept, he adduces a scripture text; *For,* says he, *it is written, he shall give his angels charge concerning thee.* And here again, the Lamb of God encounters the foe, rebuking him for his error, telling him *It is written, thou shalt not tempt the Lord thy God.* Yet, O my soul, this shameless, brazen-faced devil desists not, but makes third attack, ver. 8. where it is said, *the devil taketh him up to a exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;* and then he adds, *All these will give thee, if thou wilt fall down and worship me.* Here again the father of lies attempts, by false promise, to give the kingdoms of this world, which he pretended a claim to, to the Son of God, which the wisdom of God well knew to be false, and that notwithstanding all his pretensions and presumption, that he was but a limited prince; yea, and that he, even the blessed Jesus, had his chain in his own hand; and therefore, by his own authority, he commands him to be gone, telling him, as it were, saying, "O be gone," and arrogant devil, how darest thou require me to worship thee? "for it is written, (and shall stand an eternal ditty against thee) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Upon which, Satan departed.

My soul, it is said, 2 Pet. ii. 4. that *God spared not the angels that sinned, but cast them down to hell, and delivered them into chains*

of darkness, to be reserved unto judgment: yet, by Satan's behaviour, he acts, as if he were pleading for two hells; yea and this day, the damned dragon lays siege to the Lamb of God, and has proclaimed, by secret malice, and open persecution, a war against the woman, travailing in birth to bring forth a man-child unto God. But, O my soul, adore this glorious Immanuel, who was manifested to destroy the works of the devil. Death was Satan's fort-royal; hell is his great prison-house, and his principal jail: but the blessed Jesus encountered with all, and broke the bands of the grave, the bars of death and hell; and, by the sacrifice of himself, he condemned sin in the flesh, Rom. viii. 3.: so that the true Christian may, with comfort, sing, O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law: but thanks be to God, which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 55, 56, 57.; and that according to the promise, Hos. xiii. 14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction. All this, and much more, are the sweet fruits of Christ's sharp Encounters.

The *Plant of renown*, the *Prince of life*, had many strong encounters during his abode in this world: this we see exemplified in a variety of instances; as Matth. xii. 2. the self-conceited Pharisees attacks him, and accuses his disciples as guilty of *breaking the Sabbath-day*. From this charge he vindicated them, shewing that it was *lawful to do good on the Sabbath-day*. Again, Matth. xv. 2. they encounter him, and accuse his disciples of *eating with unwashen hands*. On which occasion he upbraids them with their *hypocrisy*: and told them, that they taught, *for doctrines, the superstitious rites and ceremonies of their worthless invention*. My soul, during his whole abode in this world he was ever encountering and subduing the world: there is a black company in it, who ly in sin, and such are they who are haters of Christ, and all his followers: *If the world hate you, ye know it hated me before you*, says the Lord Jesus Christ, John xv. 18. O admire what this blessed Encounterer told his disciples before he left the world: what he had found, by experience himself, he foretells them shall fall in their lot also; John xvi. 33. *In the world ye shall have tribulation; but be of good chear, says the Conqueror, I have overcome the world.*

O my soul, admire with what a strong good-will Christ Jesus encountered all, in order to save elect souls. See a striking instance of it, Luke ix. 51. *And it came to pass, when the time was come, that he should be received up, he stedfastly set his face to go to Jeru-*

salem. Though he knew what he was to encounter with, yet he hardened his face like the flint; he emboldened himself to go to suffer: the fire of his love to perishing souls made him go swiftly to expend his precious blood for their relief. O how does he cry out, Luke xii. 50. *I have a baptism to be baptized with, and how am I straitened till it be accomplished?* And, my soul, when the treacherous disciple came with his black guard in quest of him, our bold Encounterer, not in the least damped, boldly demands, *Whom seek ye?* John xviii. 4, 5, 6. And upon their answer, he he owned himself the person: which so struck them, that they *started back, and fell to the ground*.

But, O my soul, how was the blessed Jesus put to it, when he encountered the divine wrath? Though he himself *knew no sin*, yet here he engages with a load of sin upon him, having all the sins of the elect seed imputed to him: and, in this case, he is put to grapple with divine justice; and here he is left to *tread the wine-press of the Almighty God alone*, Isa. lxiii. 3. *He bore our iniquities, the chastisement of our peace was upon him, and through his stripes we are healed*; and yet after this sore battle, this glorious Encounterer came up from Bozrah, with his garments dyed, glorious in his apparel, travelling in the greatness of his strength, Isa. lxiii. 1. Yea, his resurrection, ascension, and session at God's right-hand, all bear witness of his triumphant victory, after all his encounters; and that all he did, and suffered, was no more but what he stood engaged to do, as a Sponsor or Surety, for elect sinners, having contracted with his Almighty Father for that purpose. He indeed, according to the due equivalency and substance, suffered what the elect were to suffer, in order to appease divine wrath; and this he did, by paying down the whole sum at one time; and that in the completest manner: so that the same debt, payable by the elect, was laid down in the best specie; and their bond acquitted, as if the sum had been paid by themselves, who were indeed the principal debtors. And all this, my soul, was predetermined in the court of heaven; therefore, *it behoved the Captain of our salvation to be made perfect through sufferings*.

“ O ever glorious Encounterer, O successful Victor; thou who
 “ art now a Prince triumphant, exalted to give repentance to the
 “ house of Israel, and remission of sins to a Gentile world; thou
 “ wast attacked, and did encounter the enemy: but the grand apo-
 “ postate angel found nothing in thee to work upon: he there-
 “ fore retreated with loss and shame. But, O sweet Jesus, I have
 “ a carnal mind, the fruit of a corrupt heart, both within doors;
 “ and a cunning adversary, who easily besets me, and through
 “ their treachery makes breach upon breach; and I fall often,

“ yea

"yea, daily, a victim at their foot: for thy name's sake, awake,
 "arise, rend me from the paw of the boar, and from the teeth of
 "the devouring lion." AMEN.

Princes who sit on earthly thrones,
 At Jesus' feet, lay down your crowns;
 Lest he be angry, and ye dye,
 If ye provoke his jealousy.
 Christ Jesus' Throne for ever stands;
 Grace is the sceptre in his hands;
 Let him be loved, and ador'd;
 He's our Redeemer, and our Lord.

S E C T. VIII.

Soliloquy on Christ's COURAGE.

O MY soul, our Lord Jesus Christ, as he was the Son of God,
 he was himself God, and stood in need of no COURAGE;
 he could have no difficulties to encounter with, nought could
 have opposed him; and if there had been ought, his omnipoten-
 cy could immediately have crushed all: by that very word of
 power, by which all things were made, by the very same he could
 have reduced all to its primitive nothing. But here the case al-
 ters; for Christ, the eternal Son of God, (who, before his incar-
 nation, was seated in a state of the highest felicity, and the most
 unspeakable delight and pleasure, and that through a constant,
 uninterrupted enjoyment he had of his eternal Father, Prov. viii.
 20.) having now submitted to, and contracted with his heav-
 enly Father, to redeem lost elect sinners, therefore the Father con-
 descends to part with his delight, and to give the darling of his
 soul out of his bosom, to be a Saviour to rebuild the ruins that
 sin had made: *God so loved the world, that he gave his only begot-*
ten Son, that whosoever believeth in him should not perish, but have
everlasting life, John iii. 16. And, O what another wonder is it,
 that Jesus Christ so loved mankind, that he consented to leave
 the Father's bosom, and the ineffable delights that were there,
 that he might bring back a race of transgressors to his Father's
 favour, which they had eternally forfeited by sin!

Now, my soul, in order that the blessed Jesus might be every
 way fit for performing all that was required in this contract,
 there was a body promised to be prepared for him, and a seed to
 be nominated after him, and to become his property; and that glo-

rious offspring are termed *the pleasure of the Lord*. The blessed Jesus is herewith content, and expresses his satisfaction; Isa. xlix. 1, 2. *The Lord hath called me from the womb, he hath made my mouth like a sharp sword, and made me a polished shaft*. As if he "had said, "I have long rejoiced in the habitable parts of the earth, "and my delight was with the children of men; and now, since "the time is come, wherein I have opportunity to express my love "to that once beautiful created race, though now deformed; and "as I have engaged, be the cost what it will, to redeem all whom "my Father has ordained unto eternal life, therefore I will go "through with my work: I will take courage, as Isa. l. 5, 9. *I was "not rebellious, neither turned away back; I gave my back to the "smilers, and my cheeks to them that plucked off the hair; I hid "not my face from shame and spitting. I have set my face like a "flint; and I know that I shall not be ashamed,*" &c. Here, my soul, thou mayest look to the Son of God, in the *likeness of sinful flesh*, in the *form of a servant*, made under the law; and what he now suffers is by contract; justice pursues him in the stead of elect sinners: and Satan, filled with hope, rejoices in the expectation, that the whole human race was to share equal fate with him: But, in order to prevent the enemy's hope, the God-man had assumed, with his wonderfully conceived body, a reasonable, yea, a magnanimous and courageous soul, with which he might break through all difficulties, in order to make conquests, and that by bringing one contrariety out of another, *viz.* life out of death, power out of weakness, a blessing out of a curse, and a glorious victory out of suffering. And here the courage and constancy of Christ makes him the completion of the law, and the pearl of the gospel: the truths of the Old Testament run into him, as to an ocean, to be swallowed up in his perfections; the truths of the New Testament centre in him, and thence receive strength and stability even from him.

O my soul, with what exactness and constancy did the Redeemer fulfil all the precepts of the moral law, which are real copies of God's revealed and approving will? He faithfully and perfectly discharged all moral duty; and by his giving a perfect obedience, the law obtained its end: and hence a higher proof of the divinity of the law ariseth and is plainer, yea, much more than if all the race of mankind had given obedience thereto. And as he cheerfully submitted to the *mandatory* part; so he, with great fortitude and undaunted courage engages with the *Mediatory* part of said law: whereby a curse and death is denounced against the transgressor. And, though Christ was no transgressor, the eternal God acted by his own prerogative; and having relaxed the rigour and

and letter of the law, that the death and curse might not fall upon the sinner, he requires whatever justice demands, from the blessed Jesus, the engaged Sponsor, who stood in the sinner's room and stead. O with what constancy doth his courage appear, attended with the greatest meekness and most admirable patience, as Isa. liii. Behold here, O my soul, the very *Prince of life* acting on this stage, in the stead and behoof of the elect sinner. O how was he affected, oppressed, shorn as a sheep; he lost both fleece and blood: and though thus brought to the slaughter he remained dumb. Here the Father, the grand creditor, demands the utmost satisfaction; he must pay down the utmost farthing, as a Surety, that offended justice demands: here is the trial; and this made the man, Christ Jesus, put on a resolution, and take into himself a spirit of courage and fortitude; and mean while he varnished the same over with a meek and patient spirit: he did not repine, nor passionately reflect under his greatest agonies, and most unjust provocations he met with; instead thereof, in token of his firm resolution, and unshaken courage, he, by many sweet and seasonable expressions, dropping from his sacred lips, advised and comforted his friends, from whom he was to depart; and even when upon the cross, before expiring, he addresses his heavenly Father, praying, that his very enemies might be forgiven.

But, O my soul, who can conceive the courage of the blessed Jesus? If the dreadful sufferings which met at once upon the innocent and most worthy person of Christ could be weighed, which is impossible; yet even then the courage of the Conqueror could never sufficiently be expressed. He, indeed, was the *Prince of power*, and provided and furnished himself with abundance of courage, whereby he might stand the first shock, bear the brunt of the battle.---He was the *wisdom and power of God; in him are hid all the treasures of wisdom*, Col. ii. 3.---He had not only *true knowledge*, but really a *foreknowledge*; and had before engaging, calculated and cast up the sum required; he was ready to lay it down upon demand: and therefore, his magnanimous Spirit could not be dismayed; or discouraged, at what he had taken in hand to perform; but, with all cheerfulness and undaunted courage, he proceeded, till on the cross he declared it was *finished*. The blessed Jesus, looked forward, through all the black and dismal clouds that hung over him, unto the joyful end of which he was well assured, that he was at last to *sit down at the right-hand of the throne of God*, Heb. xii. 2. He well knew, that he was to be despised, ridiculed, and mocked by man, and sentenced at man's bar, but that his heavenly Father would justify him: and therefore, he balanced the state of glory, which he was to enter into, and again take possession of, with the
thorny

thorny way of his sufferings, through which he was to pass, and found the one would fully compensate the other; and especially since, from all eternity, he had a pleasant view of and sincere delight in doing service to the sons of men.

And as *man*, the Mediator Christ Jesus, acted a constant faith upon GOD, as his Father, for courage to support and strengthen him under his trials, and of which he had a promise as ample, and as really as he had a promise of glory, and this too as the fruit, and reward of all his sufferings: wherefore he says, Psal. xvi. 7, 8, *I set the Lord always before me; because he is at my right-hand I shall not be moved.* Here is Christ's faith (as man) in exercise, to carry him through all his sufferings.---And again, he acts faith upon the *recompence of reward*; *Thou wilt show me the path of life; in thy presence is fulness of joy; and at thy right-hand are pleasures for evermore.* This is the glory he knew he should enter into after his humiliation was finished. Thus being firmly persuaded, that he should *see the travel of his soul, and be satisfied*; and that all he did was in obedience to his Father's will; that his dying was an act of obedience; and that all along he eyed his Father's command and counsel; hence it was, that his undaunted courage abode immoveable, well knowing that joy, peace, and endless glory would succeed. To believe all which, Lord enable me.

"O Almighty Father, enable me, through thy all-sufficient grace, to possess my soul in patience, and to imitate the lamb-like Redeemer, in humility and practical holiness. Fortify with a Christian courage, to maintain my spiritual warfare against pride, Satan's picture, rooted, naturally in my heart, whence irregular passions flow. O deliver from all filthiness of the flesh and of the spirit: these perplex and vex my spirits discouraged; I am ready to faint in the way: I fall every day short by sinning against thee, O Lord, while Satan's messengers buffet, and when these thorns of the flesh prick and sting. And when the fiery mountain of the law threatens me with an inundation of eternal wrath, O then, give a sight of the covenant of free grace, that I may thence take courage, and be persuaded all these mine enemies shall, in a little, cease; and my soul shall be translated where they shall vex no more. In the firm faith of, and a constant dependence upon the obedience and righteousness of Jesus Christ, grant that I may live and die." AMEN.

Jesus, O precious Prince of peace,
Cause shine on me thy gracious face:
Give courage, Lord, and bear me up,
If sweet, or bitter be my cup.

Courage-

Courageous Captain, ever blest,
 Make thy love my perpetual feast:
 By counsel daily guide me right,
 Preserve through seasons of the night.

S E C T. IX.

Soliloquy on the UNSEARCHABLENESS of Christ.

O MY soul, that question in Prov. xxx. 4. *What is his name? and, what is his Son's name?* shall continue in eternal record; and, who can give the answer, further, than to say, as it is *unsearchable*, so it is *inexpressible*. And that particular note of admiration, Rom. xi. 33. must be through an eternal state repeated, viz. *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out?* The unsearchable riches of Christ was preached by Paul to the Gentiles: and the gracious God still continues to send gospel preachers, to make men see, what is the *fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things in Jesus Christ*, Eph. iii. 8. 9. And, O how unsearchable is the glorious person of the amiable Jesus! *His head is as the most fine gold; his locks are bushy, and black as a raven*, Cant. v. 11. O! He is the most excellent supereminent Jesus: he is wrapt about with uncreated glory: never man breathed or spoke like him. All the gold, myrrh, aloes, cinnamon, all perfumes, trees of frankincense, and powders of the merchant, are all but mere shadows: these can bear no proportion to him in the soul's view, when he discovers himself in the robes of his condescendency, all gilded, and glittering with the ornaments of infinite and divine love. My soul, then the spouse may well cry aloud, O! *He is fairer than the sons of men; he is altogether, yea, superlatively lovely*. He is God, equal with the Father: he is sweet, pure, and excellent in his nature; the image of the invisible God: he is the Alpha, and the Omega: he is the first-born of every creature, Col. i. 16; for *by him were all things created, that are in heaven, and in earth, visible and invisible, &c.* And, ver. 17. *He is before all things, and by him all things do consist*. Ver. 18. *He is the head of the body the church, the beginning, the first-born from the dead, that in all things he might have the pre-eminence*. Ver. 19. *For it pleased the Father, that in him should all fulness dwell*. He came down to our world; and though he is a glorious Deity, yet he dwelt in flesh. O! he is every way lovely; there is nothing dis-

taste-

tasteful in him : he far transcends all created perfection ; and the wonderful union, and perfections of the divine and human natures in him, render him the constant object of admiration and adoration to angels and men.

But, O my soul, though the whole race of created angels were assembled ; and though all the spirits of just men made perfect were to join them ; and did they all with one soul, with one desire, with one design, aim and attempt to describe the Redeemer's glory, yet they must all fall infinitely short, and must own, after all their endeavours, they had done nothing to purpose. And yet notwithstanding of all this, when the Spirit of God speaks concerning the humiliation of the blessed Jesus, he says, Isa. lii. 14. *His visage was so marred more than any man ; and his form more than the sons of men.* And chap. liii. 2. *He hath no form or comeliness ; and when we shall see him, there is no beauty that we should desire him.*

O my soul, thou mayest well cry out, UNSEARCHABLE, UNSEARCHABLE ! that the King of glory, the God of mercy, is reduced to shame, and compassed with misery ! O strange ! to see the King of Zion despised by the daughters of Zion, who came to redeem them from their captivity. O intolerable for nature ! But the fruit of Christ's eternal and unsearchable love made him bear all with patience. O how sweet, how strong, must this love have been, since it appears plain that the costly price of the elect's redemption, was all dipped in, and all watered over with free love ? Christ was no debtor to sinners ; he stood no way more engaged to redeem them than to redeem the damned devils : but, O ! this redemption of them is the sweet effect of his strong and unsearchable love. O how does his chariot run on wheels of love ! and the pace is soft and sweet. O when Jesus grasps the soul with his soft hand, how doth his fingers drop pure myrrh ? the honey drops of heaven fall from them : *Because of the savour of thy good ointments, thy name is as ointment poured forth ; therefore do the virgins love thee ;* Cant. i. 2.

O my soul, the cords of love, wherewith the Redeemer, the Prince of life, draws sinners to himself, are sweeter than honey, and softer than the oil. The honey of Christ's love is gathered out of the flowers that grow on the highest mountain of the sweetest roses ; out of the fair blossoms, and the sweetest heavenly sap of the tree of life. The glory of Lebanon, and the excellency of Sharon, is nothing to this ; for, Christ's love is unsearchable and irresistible. He never exerts his love in earnest to allure, or court a soul, but he ravishes and conquers the heart, and gains it to his love. Death, the grave, and hell, are all called strong con-

que-

querors; but Christ's love is stronger and more constraining; Cant. viii. 6, 7. *Set me as a seal upon thine heart, upon thine arm; for love is strong as death, &c.*

O my soul, the glorious mansions of heaven are inhabited by millions of vanquished captives, that Christ's love pursued, overtook, and subdued. O how ought the captives of love to adore and praise the Prince of love, the God of life! It is by Christ's unsearchable power that his church militant is plucked out of the jaws of death oft-times very surprizingly; for, with one look, he can blast the beauty and strength of all his enemies; and in triumph he will ride over them, breaking all the iron gates of hell in pieces: O! *he is mighty to save.* When he returns in his glory, it will be as nothing to him, with one touch of his hand, to remove the pillars that bear up the heavens; yea, and to dissolve the mass of the terraqueous globe, even like as a hot hand melts the snow ball. O! with one shake of his omnipotent arm, he can loose the stars of heaven, and deface the glory of the whole creation!

Wherefore, O my soul, glory not in the creature, but glory in the unsearchable Christ of God, the sinner's Saviour, who *was crucified through weakness, and yet lives by the power of God*, 2 Cor. xiii. 4. O the invisible and unsearchable fruits that spring up, and grow from the tree of the cross! Christ's cross is a triumphing chariot: his dying upon the cross, is a work more noble than the creation of a new world; *He made peace by the blood of his cross*, Col. i. 20. By the blood of the slain Lamb, there is a glorious victory obtained. The great Conqueror had all his offspring lapped up in his merits; and triumphantly he carried them through the floods of death; yea, he carried, in his arms, all his redeemed and ransomed ones, through hell, and freed them from the curse of the law; and, with the burden on his back, he cries, *Fear not thou, worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer*, Isa. xli. 14.

O my soul, how unsearchable is the ever blessed Jesus! Humility and holiness was the garment he wore, when in our world: the spotless purity of his lips, and integrity of his life, are a standing example, and a living law; all the graces and virtues of the Spirit were represented in their most splendid glory, and brightest lustre, in his company and converse. He was most holy in his nature; and in his practice he appeared in the world immaculate, and free of all filthiness of the flesh and spirit; *That holy Thing that shall be born of thee shall be called the Son of God*, Luke i. 25. All the sparkling fire of Satan's temptations could not fix on him; *The Prince of this world cometh, and hath nothing in me*, John xiv. 30.

O my soul, the blessed Jesus excels the purest liquid, in the bright-

brightest glass; yea, the most prying and inveterate of all his adversaries, under their most accurate observations, could perceive no flaw in his behaviour. O how unsearchable is Jesus Christ the Messiah, as he is God, and as he is man; in all his perfections, divine and moral; and in every relation wherein he stands related to sinners of mankind!----He is their *Redeemer*, since he purchased them at a dear rate: he calls the church his *Spouse*; and, as a bridegroom, he brings sinners to such honour, by marriage, as that their *Maker is their Husband*; and then angels account it their honour to attend them.----He is their *Advocate*, 1 John ii. 1. *We have an Advocate with the Father, Jesus Christ the righteous*. This very blood pleads their cause; *The blood of sprinkling speaks better things than the blood of Abel*, Heb. xii. 24.---He is their *best Friend*, and a *true Friend*; he is ever loving and affectionate; *Greater love hath no man than this, that a man lay down his life for his friends*, John xv. 13. He sympathizeth with elect souls, and is *touched with the feeling of their infirmities*, Heb. iv. 15. O my soul, he is a bountiful, constant, unchangeable, and an eternal friend. And, O how unsearchable must the blessed Jesus appear in the believer's eye on that day, when he will translate them from a state of carnal, corrupt nature, to a state of perfect purity; from a spiritual bondage, to a glorious and everlasting liberty; and from troubles and afflictions, to a state of perfect health, and complete comfort; from travelling in a weary wilderness, to the enjoyment of an eternal Sabbath; from pinching straits and wants, to have the enjoyments as large as the wish; from fears and jealousies, to a state of serenity and security; and from a set of apparent shadows, to all real and substantial good!

“ O Almighty and Eternal God, give me to live in the faith of
 “ this glorious transiſion and translation. O may I attentively and
 “ daily liſten, yea, even long to hear the ſweet voice of the un-
 “ ſearchable Redeemer, ſaying, *Come with me from Lebanon, my*
 “ *ſpouſe, with me from Lebanon*: requiring me to look from the top
 “ of *Amana, from the top of Shenir, and Hermon*: awaking and
 “ *raiſing me up from the lions dens, and from the mountains of the*
 “ *leopards*. O Lord, fit, ripen, and prepare, that eſcaping temp-
 “ tations, ſnares, and difficulties, that ly ſcattered in my way,
 “ through this world, and turning my back upon all the ſha-
 “ dows of time, I may, in the ſtrength of thy divine grace, aſcend
 “ the heavenly mount; and grant me that an abundant entrance
 “ may be miniſtered unto me into the everlaſting kingdom: and
 “ then (for I cannot truly till then) I will prize and praiſe thy
 “ Chriſt, the unſearchable Jeſus.”

Sweet Jesus Christ, more fair than sons of men,
 The chief amongst ten thousand thousands ten.
 Sev'n stars he held in his sacred right-hand,
 The church, his spouse, by's voice he doth command,
 In's mouth there is a sharp two-edged sword;
 The first and last is Jesus Christ our Lord.
 He's God, he's man, he's our Immanuel;
 And he is every way unsearchable.

S E C T. X.

Soliloquy on the STRENGTH of Christ.

O MY soul, if thou couldst perceive Jesus, the true Christ of God, formed in thee, the *hope of glory*, thou mightest, upon every turn of providence, rejoice; and, with Moses, sing and say, as Exod. xv. 2. *The Lord is my strength and song*, and his Almighty Christ is my salvation: for, as Numb. xxiii. 22. he hath, as it were, *the strength of an unicorn*. And Exod. xv. 3. *The Lord is a man of war*. And it is said of Jesus Christ, Col. i. 16. *that by him all things were created, that are in heaven and earth, visible and invisible*. He stretched out the heavens, he garnished the lower circle thereof, and has bespangled the outward wall, or visible part, with many bright lamps and splendid luminaries. He founded this lower world, and has set bounds to its liquid part. This is the effect of his strong arm. But who can know or describe his power, which is Almighty? However fair, goodly, and beautiful these structures are, they are in his sight as a *very small thing*. The almighty power, or infinite STRENGTH of Christ, has an impression upon this present world, and every particle of it: all were made out of nothing; and betwixt nothing, and real being, is a vast unseen and unknown gulph.

But, O my soul, view the strength and power of Jesus in carrying on the work of man's redemption; in his defeating Satan, making an end of sin, overcoming the world, and, by his own death, *destroying him that had the power of death*. When the arch-enemy of souls rejoiced in the hope of being a conqueror at Christ's death, he did then, by his hellish instruments, as far as his power could reach, hurry on the death of the incarnate God, expecting the whole church, Christ's mystical body, should die in him, who is the Head. He imagined, by the setting of this Sun of Righteousness, the great globe of light, in the spiritual world, should be
 turned

turned into blood, and nought but darkness, of which he had the power, should remain. Upon the death of our Immanuel, he might probably suppose himself to become the absolute prince of this lower world : but herein the strength of Christ appears ; for, by the very death of Christ, the crafty serpent is caught in the snare, he becomes totally defeated ; for the Redeemer of elect souls, upon his cross, spoils principalities and powers : the passion of Christ fully satisfied the demands of justice ; yea, thereby he procured the divine Spirit, who is able to bind and cast Satan out of the hearts of men. Here the mighty strength of Jesus turns the cross, however despicable its aspect was, into a triumphant chariot : and hereby he obtains a glorious victory.

O how wonderful is it, my soul, that the Redeemer, while suffering, bleeding, and dying upon a cross, has even, by his death, *destroyed him that had the power of death, that is, the devil?* Heb. ii. 14. Here the crucified Lord of glory, has, by his mighty strength, raised a church out of the corrupt mass of mankind, through the *foolishness of preaching*, by a few illiterate fishermen : by his strong power he enabled them to catch men, and draw them home to God ; and, in so doing, he manifested himself to be the wisdom and power of God. He clothed his servants with such power, as made them live above all the hopes and fears of this present world ; and though death did not spare that sacred portion which Christ assumed into his own person : yet death is swallowed up into victory, since he broke its bonds, and took out its sting, so that it is now become, to the true believer, only a passage into eternal life.---And further, it is through the strength of this Redeemer that elect souls are subdued, and made subject to his spiritual government : he reigns in, and rules over them, as his subjects, and orders all things for their good, whether spiritual or providential, internal or external. Many oppositions are made by sinners against Jesus Christ : horrid and atheistical thoughts ; cunning, crafty arguments ; shifting the word of God, by frivolous shifts and excuses, varnished over with a pretence of humility. Thus they fortify and entrench themselves against convictions that arise from God's word : but, in due time, the Lion of Judah's tribe, by his strength, lays siege to the heart, levels the mountain of their pride and vain conceit ; he leads them captive, makes them subject, useful, and serviceable to his interest. And thus the blessed Jesus, through his great strength, is *more than a conqueror* : for, the fort of the heart, having surrendered to him, is so ravished with a discovery of his transcendent excellencies, that it becomes enamoured with his government, and makes address to him, to be so far honoured as to be admitted into his camp, and to enjoy the privilege of listing in his

his service, that so it may it show a zeal for his cause, by stability, when fighting under his banner. And, how sweet and glorious is the victory, where the Conqueror, and the conquered, do both triumph?

O my soul, it is matter of the highest importance, that thou frequently put the question home to thy conscience, if thou feelest the strength of the Redeemer restraining thee from sins, that have long easily beset thee: dost thou perceive, by the strength of Christ's right-hand, the kingdom of God erected in the court of thy conscience, and in the fort-royal of thy heart? And, as Luke xvii. 21. is the *kingdom of God within thee*? Doth the precious Jesus sit enthroned in thy soul? Are all thy passions, affections, and faculties come in, and made willing to submit to the spotless law of Christ, as thy only sovereign Protector, and rightful Lord? Dost thou, with great delight, view the glory of his kingdom, as consisting in *righteousness, peace, and joy in the Holy Ghost*? When reflecting, art thou sensible that Satan had the first possession of thy heart, and long kept it, but that now one stronger than he is come, and ejected him out of his possession?

O my soul, though elect souls belong to Christ, by the Father's free donation, and by right of his own redemption: for, it is plain, God gave elect souls to Christ by gift; and as plain, that Christ purchased them by his death: yet the blessed Jesus must gird himself with Strength, and fight his way into the soul. He, as a mighty Prince, sends his potent hosts, and reduces the soul to obedience; he makes them *willing in the day of his power*. O! the strength of Christ's empire, who can conceive or express? He, indeed, long treats in calm terms, sending ambassadors to read his royal act of grace, as recorded in the holy Evangelists; and, in terms of said act, to invite sinners to be reconciled to God the Father: but if this has no effect, he unsheathes his two-edged sword, which is sharp and powerful, and he causeth thence forcible convictions, like darts and arrows, to break forth and powerfully to strike into the conscience, and sharply to pierce the heart, and so batter down the sandy mounts of their loose and vain hopes.

O admire his almighty Strength, in his supporting of a created world, the work of his own hands. The noble fabric of this world, was, upon the entrance of sin, threatened to have been turned to utter confusion; but the almighty Strength, resolution, and engagements of the God-man, upheld the tottering mass, for the sake of his elect inhabitants there, and redeemed by him; yea, and by virtue of his irresistible Strength, he doth and will secure it, till the scattered remnant of his purchase be all brought in: *He is given for a covenant to the people, to establish the earth*, Isa.

xlix. 8. He keeps the very bridle of providence in his own hand, and he causeth the wheel to move upon its dark and unseen axis, according to his pleasure.

My soul, look to and admire his Sovereignty and Strength. We are told, Rev. v. 5. that the *Root and Offspring of David* prevailed to *open the book, and to loose the seven seals thereof*. His dominion is over all. He rules by his might and strength over the whole world, and in the inward recesses of the hearts of the children of men. Stand in awe of his glorious Strength; but, in faith, approach his presence, since, in his written word, he is revealed as a compassionate, tender, and loving Jesus.

“O sweet Redeemer, put forth thy strong hand, loose my bonds, break my fetters; draw my soul, heart, mind, and will toward thy blessed self. Acquaint me with the power and life of Godliness; save me from trifling in religion; keep me from disputing concerning empty and barren controversies, which tend to gender strife, and to extinguish the very vitals to pure religion, and the divine life. Strengthen my soul; give me, in the exercise of a sound faith, under an awful impression of thy omniscience, that my soul may be enflamed with ardent love to thee, O unseen and strongly puissant Jesus. Give strength to promote sanctification and holiness of life; and more and more enable to mortify all irregular lusts and brutish appetites.” AMEN.

My bolted heart thy leaves display;
By thy strength, Jesus, pave the way:
Enter my inward heart and soul,
Suppress whate'er doth thee controul.
Jesus, in thee, I put my trust;
Destroy in me each carnal lust,
Which to thy will leads opposite,
Or dares in ought with thee compete.

S E C T. XI.

Soliloquy on Christ's UNDERSTANDING.

O MY soul, the Lord Jesus Christ is called the *Wisdom and Power of God unto salvation*, 1 Cor. i. 24. And, Job xii. 13. *With him is wisdom and strength; he hath counsel and understanding; it is he of whom it is said, Jer. li. 15. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding. Isa. xi. 2. The Spi-*

rit of the Lord shall rest upon him, the Spirit of wisdom and understanding, &c. Isa. xl. 48. *There is no searching of his understanding.* And, Luke ii. 46, 47. there he sits in the midst of the doctors, hearing and asking them questions, and all that heard him, were *astonished at his understanding and answers.* And, ver. 52. it is said, *Jesus increased in wisdom and stature.* And this, my soul, doubtless refers to his being the man Mediator; for, as he was God, he is pure wisdom, and perfect understanding: and no way can be liable to change; neither by addition or diminution. Certainly the Understanding of Christ must be a mean, productive of all glorious and transcending stores of precious treasure. He well knew man, and what was in the Son of Man. As by his understanding he stretched abroad the garnished canopy of the heavens; so thereby he founded the earth, and bounded the sea; claims and manages all thereon, and therein, as his own property, Col. i. 16. *By him, [or, by his understanding,] were all things created, that are in heaven and earth, visible and invisible.* And as the Understanding of Christ is infinite, so it is thereby he opens the minds and hearts of his redeemed ones, in order that they may effectually receive the truths of the gospel. As he is God's sent Prophet, he claims it as his peculiar prerogative, by his divine Spirit, to implant a true knowledge of spiritual and heavenly things in the mind, yea, he roots the same in the heart, and makes them practically saving. It is called, Phil. iii. 8. *The excellency of the knowledge of Christ Jesus.* This illumination in the mind is always antecedent to the heavenly motions and mountings of the affections: it is when Christ, the Sun of Righteousness, spreads the beams of divine light and truth into the Understanding, that the flames of heavenly love do make the soul ascend.

Yea, my soul, all the most eminent preachers of Christ's gospel cannot open a barren and bolted heart, without the divine Spirit of this understanding Jesus. It was he that opened the heart of Lydia, Acts xvi. 14. Men may open and expound the scriptures; but it is Jesus, who is infinite in Understanding, that can open the mind and heart of sinners. The Scribes and Pharisees pretended much knowledge in the scriptures of the Old Testament; but the intelligent Jesus calls them but *blind guides*, Matth. xxiii. 16. There is, indeed, an utter insufficiency in all external means, how excellent soever they appear, to work a saving change upon a sinner, till the blessed Christ of God opens the Understanding: because ordinances, though of divine institution, work not as natural causes do: but God's word works as a moral cause, where efficacy depends on the gracious and arbitrary concurrence of Christ's understanding Spirit. *The wind blows where it listeth; and*

the ordinances are like the pool of Bethesda, John iii. 8. and v. 4. This Saviour is the God of Understanding; and at making contract with the Father, he weighed all his affairs well; he counted the cost: he knew well where to find, and when to pay the sum demanded; and, by his Understanding, he perfectly calculated what he was to do, and what he was to suffer; how to submit and how to depend, as became him in his manhood; how to project schemes, and allude to parables, in order to gather home to his Father elect sinners: how to spread the net on the right side of the ship, in order to win the soul; yea, my soul, he knows best when to send affliction, and when to dispense mercy. He knows exactly well the natural temper and constitution of every one when to smile on them, and when to frown at them; when to cause the South gale of his reviving, alluring, and comforting Spirit to blow; and when to send a North gale of affliction, to awaken his drowsy slothful spouse; yea, to pinch her flesh and to quicken and cleanse her Spirit; and to wean her affections from the soft enjoyments of carnal pleasures, treasures, and honours, which all are palatable to the flesh. O he is the knowing and understanding Jesus, who knows best what allowance suits his elect; and accordingly gives both with respect to food and physic. And whether the true Christian doth see or not see; yet, my soul, believe it, there is love in the heart of Christ, when it cannot be discerned in his hand. Though the dispensation of a providence may seem harsh and threatening; yet the design thereof is the effect of love and will, in the issue, to all Christ's redeemed ones, produce joy and consolation. All sinners of mankind labour under a double misery; a great impotency, and a self-conceited pride. Many pretend to free-will; but mankind have all, in the general, lost the true freedom and liberty of the will; and, alas! therewith their understanding, and their humility, in so far as not to own it, by being truly, and thoroughly sensible thereof; as we see from 1 Cor. ii. 14. *But the natural man receiveth not the things of the Spirit of God.* And Rom. viii. 7. *The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be;* therefore cannot believe, and cannot obey. And we are assured from Matth. xii. 34. *they cannot speak one good word, How can ye, being evil, speak good things?* Yea, the natural man cannot think one good thought, 2 Cor. iii. 5. *Not that we are sufficient of ourselves, to think any thing as of ourselves.* And, as John xv. 5. *Without me ye can do nothing;* cannot do one good act. O my soul, what a helpless, shiftless creature is a poor sinner! But, blessed be God, that Jesus, infinite in Understanding, knows the sinner's heart; and he, and he only, can unlock, and open it at his own pleasure, and

none else; no not the spoteless angels, who, for their large capacities of Understanding, are called *Intelligencies*: even they cannot open one heart; it is only this understanding Jesus that can fit a key to all the cunning artifice that the stubborn will has attained to oppose the divine will. And, for this purpose, my soul, the blessed Jesus sends the rod of his strength out of Zion, and makes all his chosen willing in the day of his power: and though, indeed, my soul, the understanding and infinitely wise Saviour can immediately, in the twinkling of an eye, enlighten and enliven souls or sinners; yet, most ordinarily, he puts honour upon the means which he has instituted for that purpose; as we see, Acts xvi. 14. it is there said, *The Lord opened Lydia's heart, that she attended to the things which were spoken of Paul.* And Cornelius must send for Peter, Acts x. 5, 6. *Send men to Joppa, and call for one Simon, whose surname is Peter, and he shall tell thee what thou oughtest to do.* Although the High Priest of the Christian race be not tied down, or limited to his own ordinances; yet he binds, and commands all his true followers to them; and has expressly said, that *he delights more in the gates of Zion, than in all the dwellings of Jacob.*

“ O God of all wisdom, give me an understanding heart: O
 “ make me wise unto salvation. O give grace to behave aright
 “ under various vain thoughts, daily hatched in my corrupt heart,
 “ and are ever in motion in my carnal mind. O for thy Name's
 “ sake, set a watch over my heart, over my mouth, and keep the
 “ door of my lips: govern me, and all my actions; bear and break
 “ in upon my understanding, and conscience, by thy illuminat-
 “ ing and enlivening Spirit. Create new light, give new life, im-
 “ plant grace and truth. Let the sweet name of Jesus Christ have
 “ a precious and melodious sound in mine ear. Make sin odious,
 “ horrid, and hateful in my sight. Let my way and walk be di-
 “ rected by thee, that so my path may be like the *path of the just,*
 “ *which shineth more and more unto the perfect day.*” AMEN.

Christ's understanding great appears,
 Of Moses's laws in's tender years.
 When Jewish Scribes, with him dispute,
 We read their Rabbies were struck mute.
 They were surpriz'd, with wonder fill'd,
 Whence he was so with learning skill'd:
 When they his parables did hear,
 They silent stood, amaz'd with fear.

S E C T. XII.

Soliloquy on the HUMILITY of Christ.

MY soul, the state of Jesus Christ, from his birth to his death, was attended with a variety of humbling circumstances; and a profound and meek HUMILITY did adorn his innocent and spotless life, under every change in his lot; the whole of which was a scene of deep abasement and humiliation. O the heavenly Prince, and highest Prince of heaven became most really and voluntarily humble, and that in his incarnation, in his life, and in his death.

O my soul, what a wonder is it, that the eternal and only Son of God, who is *God over all, blessed for ever*, should, by conception in a virgin's womb, be *made flesh*! It must of necessity have been reckoned monstrous, horrid, and rude blasphemy, (had not the sacred oracles revealed it) to have thought or spoken of the eternal God, as born in time; of the Creator of heaven and earth, to become a creature; the Antient of Days, to become the infant of days. O the state of Christ's humiliation must be a mystery, exceeding all human understanding. Every thinking soul must cry out, *Great is the mystery of Godliness*. O how marvellous, that the blessed HE, as Isa. xl. 15. in whose *sight the nations are but as a drop of a bucket, and are counted as the small dust of the balance, who taketh up the isles as a very little thing*, should humble himself, and stoop to the state and condition of a creature! But all this was according to God's eternal purpose, pre-ordained in the depth of the infinite wisdom of the everlasting God, that the Saviour of the elect seed should be first deeply abased, and then highly exalted; and consequently, it was long before his appearance in the flesh, prophesied concerning this humble Jesus, that *his form was more marred than any man's, and his visage more than the sons of men*, Isa. lii. 14. O what wonderful humility was it in Christ, that he was *manifest in the flesh*; that the eternal God, should be called *the man Christ Jesus*; a God to be conceived, and dwell in a body of flesh! And though, indeed, he himself was holy, harmless, and undefiled; yet he assumed our nature, after it had the marks and miserable effects, and bitter consequents of sin upon it: *he was made in the likeness of sinful flesh*, Rom. viii. 3. whereby he was veiled, clouded, and disguised; so that, during his abode in our world, he looked not like God, as he himself was but very poor, mean, and contemptible in the eyes of the world: as we see, Matth. xxvi. 61. He is there, in contempt, and with

with disdain, called a *fellow*. And Phil. ii. 7. *he made himself of no reputation. O! he was despised, and we esteemed him not, Isa. liii. 3. O! strange were the steps of his humiliation.*

O my soul, who that then looked upon him, in his low estate, could have thought, that even he was the Creator of the world, the Prince and Judge of the kings of the earth? O what humility, and self-denial was it, that the Darling of heaven, who was adored and worshipped by angels, as their God, should become an object of ridicule among soul-destroying sinners! and yet such he came to seek and save. O the humility of the blessed Jesus, who stooped, for the sake of elect sinners, and became *circumcised* according to the law; whereby he became bound and obliged to keep the whole law, though he was the Lawgiver! This he humbled himself to do, as he was the Surety for elect sinners of mankind: for all Adam's race "sinned in him, and fell with him in his first transgression." And as they broke the law, in point of duty, they are all debtors, in regard of penalty; and in both these respects, the debt of duty, and the debt of penalty, are discharged by the humble Jesus. The debt of obedience he paid, by *fulfilling all righteousness*; for he gave a perfect, personal obedience, to all the divine precepts of God's holy law: and he paid the debt of penalty, that the elect seed had contracted, by suffering, in their stead, all the pain and punishment due to them, as transgressors. This, indeed, was the intolerable yoke, which none were capable to bear but Christ. O how grand, how glorious, what a noble step was it for God to exert mercy, in order to redeem from misery, a set of such whose case seemed helpless, and hopeless! But, O what humility appeared in the blessed Jesus who bound himself, in the condemned criminal's stead, and became subject to the law, both in point of active and passive obedience, and so only it was that the sweet streams of mercy and free grace broke forth, like swelling floods, from the ocean of the Father's infinite and eternal love, in favour of the ransomed seed!---O how was the Son of God humbled in his *childhood*! he was early persecute and obliged to flee into Egypt, that his life might be spared, when Herod ordered so many children to be most inhumanely murdered. In all the steps of his life, poverty and meanness did attend. And, O amazing humility! how he bore Satan's *assault*, when he was tempted by him, his slave, his chained apostate; how he suffered him to turn about, to kick, and set upon him, though he was his Maker and Lord! And notwithstanding of all the affronts he met with from the base ungrateful race of sinners, who did not treat him like a Saviour, but worse than it is probable they would have done a vile ruffian; yet he continued, in all humility, to shew a sympathy for sinners, and manifested that he came to de-

destroy the works of the devil, John iii. 8. Isa. lxi. 1. he humbled himself to knock off fetters and chains, to open prison doors, and proclaim liberty for captives.---And, O how was the Lord Jesus humbled at his *death*! he gave his life a ransom for many, when he stooped to an ignominious, painful, and shameful death: as Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us*.---And, O what a low step was Christ brought to, when he was *deserted* of his Father, to that degree that he cried out, ELOI, ELOI, LAMA, SABACHTHANI; *My God, my God; why hast thou forsaken me?* O wonderful humility, beautified with a spotless holiness, appeared in Christ's submitting to a low and mean birth, a despicable and miserable life, and a shameful and ignominious death!

O my self-conceited, vain, and naturally proud spirit, didst thou truly reflect, and meditate upon the humble and spotless walk of the Prince of heaven, who was meek, and lowly in all and every thing that occurred in his lot, during his management of the work of man's redemption, wouldst thou not then, be ashamed, and confounded, when viewing the pride and naughtiness of thy heart, and the Marah springs of a fretful, repining, and discontented humour springing and flowing thence? O with what patience did the humble and the holy Jesus *suffer the contradiction of sinners against himself*? Yea, when he was *reviled, oppressed, and afflicted*, he opened not his mouth; whereas thou, O my soul, art a daily drudge to a most irregular and unruly disposition of spirit, so that under the changeable providences of the most high God, if ought occurs, whereby thou art disappointed in thy hope, or appears to be to thy disadvantage, instead of a humble and due submission to the sovereign and wise Manager; thou, through the pride of thy heart dost (yea, and for every trifle) behave most undecently: unguarded, irregular, passionate expressions proceed from thy lips, such as do not become the reasonable creature; and consequently, much more are they unworthy of the professing Christian. O lowliness, humility, and contentment, even tend to make the soul happy in time: these garments do best become the followers of the holy and humble Jesus. Though he was the eternal and only Son of God, his very offspring by generation; yea, God himself; yet, when he became embodied, in order to officiate as High-Priest for elect sinners, he was ever humble; and his command is to all who believe in him, to *take his yoke upon them*, and to *learn of him*; for, says he, Matth. xi. 29. *I am meek and lowly of heart, and ye shall find rest to your souls*.

“ O eternally blessed Jesus, thy voluntary condescendency, in
“ the deepest point of a complete self-denial, is a step ever to be

“ ad-

“ admired, though never to be comprehended. O wonderful
 “ Counsellor; O mighty God; who lived in this world so mean
 “ and poor, that thy divine glory was obscured thereby. Thou
 “ sufferedst Satan, the enemy of mankind, to assault thee by temp-
 “ tations: for, in that *thou thyself hast suffered, being tempted, thou*
 “ *art able to succour them that art tempted.* O sweet Jesus, thou
 “ didst give a perfect, personal obedience to the law; and that
 “ sinners might be made free, and redeemed from the curse of the
 “ law, *thou wast made a curse for them, by hanging on a tree.* O
 “ sweet Redeemer, impress these mysterious truths upon my heart,
 “ concerning the estate of thy humiliation; and grant, that a prac-
 “ tice suitable to the faith thereof may appear in my heart, lips,
 “ and life.” AMEN.

O thou once humble, dying Lord,
 Upon my heart, thy death record:
 Let thence extinguish'd be my pride;
 Make me thy divine grace confide.
 Ascended Jesus now on high,
 Give grace to pray, and hear my cry;
 Lead me in paths of righteousness,
 My soul adorn with truth and grace.

S E C T. XIII.

Soliloquy on the EXAMPLE of Christ.

O MY soul, how oughtest thou to evidence thy love to a Re-
 demer? And no better way canst thou do it, than by endea-
 vouring to imitate him in all his imitable perfections, as 1 Pet. ii.
 12. *For even hercunto were ye called, because Christ also suffered for*
us, leaving us an EXAMPLE, that ye should follow his steps. It is
 common for the human race to follow the example of a good friend,
 whom they delight in. The courtiers, or depending pensioners,
 strive to imitate their prince whose favour they value: they guard
 against any thing that may be offensive or displeasing to him. But,
 O my dear soul, Christ Jesus is a mighty Prince; he is a Prince
 over princes; yea, he is the Almighty Potentate; and he is the
 best and most constant friend; he is a faithful friend, and thou
 mayst well depend upon his word. O why dost thou not, why
 canst thou not follow him, and obey his holy precepts? Why not
 walk according to the golden rules he has prescribed, and in imita-
 tion of his spotless example? The eternally blessed Jesus is the kind
 Ran-

Ransomer, who redeemed elect souls at the expence of blood: he died for them, and has raised them up to the highest pitch of honour; and his daily making an offer of a heavenly kingdom, powerfully pleads, with professing Christians to follow his example, even to the effusion of blood: and yet the sweet Jesus desires no more, than that having given us entirely his most loving heart, we reciprocally, on our part, return him ours: yea, he humbled himself, that Christians might do the same: he meekly bore all the insults and affronts he met with from his creatures in our world, for our example. He was always performing wonderful cures, and ever doing good, that thereby his redeemed might be taught to study fraternal charity. He led a poor, mean, and obscure life, teaching us to shun vanity, and to recommend to us a poverty of spirit. He patiently drank the cup of affliction, to engage us to submit to God's will, and to be cheerful under a passive obedience.

O my-soul, thou oughtest to plead, that the sentiments of thy heart may be sincere in proposing, *I will follow thee whithersoever thou goest*, Matth. viii. 19. Is it thy earnest desire to have sinful diabolical pride crushed, that the sulphureous streams of irregular passion which yet in me are like the swelling torrents, may become like the Summer brook? Art thou solicitous to have thy heart disengaged from brutal pleasures, and wained from a vain world? O then, my soul, get thy affections set upon the Redeemer; meditate often on the life of Christ; and sincerely plead that thou mayst surmount all the attempts of thy adversaries, and arrive at the unspeakable comfort of *having Christ formed in thee*, Gal. iv. 19. O my soul, listen to what Christ says, John. viii. 12. *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life*. O had I a true sense of the glorious Redeemer, did I love him with all my heart, my principle aim and heart's desire would be, that through grace I might copy after his example. It is a strong argument of love, when the soul is filled with a passionate desire of being united to the person, whom it loves: and this union is effected by bearing a resemblance of heart. And, O how great must this happiness be, to have the heart united to the heart of Jesus; to have a heart burning with a love to Christ; to have a heart inflamed with godly zeal, beautified with innocence, and possessed with a holy patience under every lot? Can any thing be so grand and noble, as to tread in the footsteps of the God-man? what more magnanimous and heroic than to fight and conquer with him? There is no more required of the Christian soldier, than what the general himself has done. Art thou called to to take up thy cross? Christ laid aside his crown, and did effectually, bear his cross, to the utmost rigour. Art thou comman-
ed

ed to use violence to thy irregular passions? How darst thou refuse, since for thee the Saviour denied himself the possession of the mansions of perfect bliss, for a season? Art thou exhorted and and commanded to pardon injuries? O remember the forgiving Spirit of Jesus, who, with his expiring breath upon the cross, prayed to the Father to *forgive his enemies*, Luke xxiii. 34.

O my soul, set the pattern of the blessed Jesus before thee; let him be the object of thy thoughts; the pattern he left, the rule of all thy actions, at all times, in all cases, and in all places: for, to deviate from a conformity to Jesus Christ, is in effect to renounce the name CHRISTIAN. It is expressly commanded, Eph. v. 1, 2. *Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us.* 1 Cor xi. 1. *Be ye followers of me, as I also am of Christ.* Thou must not pretend, my soul, to be thine own guide: Christ must be the rule of thy walk: thou must plead grace to live in the Spirit, before thou canst walk in the the Spirit. The life of Christ was a living law; all the graces and virtues of the Spirit were represented in their Prince of glory, and brightest lustre, in his conversation upon the earth; *never man spoke as he spoke*; never any lived as he lived. John i. 14. *We beheld his glory, as the glory of the only begotten of the Father.* 1 Pet. i. 15. *As he which hath called you is holy, so be ye holy in all manner of conversation.* In every creek and turn of life, thou art to follow the example of Christ, in the purity and holiness of his life. There was a twofold holiness in Christ, *viz.* holiness in his nature, and holiness in his practice: his holy being, his holy working. So, my soul, thou shouldst plead for a holy principle in thy inward man, that a holy walk may adorn thy outward man. Study that as Christ was obedient to his Father's will, that thou be also obedient to thy heavenly Father: thou art necessarily obliged to follow Christ's example of obedience, if thou wouldst warrant thy claim and interest in him. Thou must endeavour a free, voluntary, universal, sincere, and pure obedience to God the Father, flowing from a spring of ardent love to the redeeming Jesus. Imitate the blessed Jesus in self-denial, Phil. ii. 4, 5, 6. *Look not every one on his own things, but on the things of others.* And then v. 7. *Christ made himself of no reputation, and took upon him the form of a servant.* 2 Cor. viii. 9. *Though he was rich, yet for your sakes he became poor.* Yea, he left his glory, and *was a man of sorrows and acquainted with grief.* Therefore thou must deny thy natural self; yea, and thy natural life, Luke xiv. 26. when it comes in competition with the glory of God, as well as thy natural lusts, Tit. ii. 12. Thou must deny thy civil self, gifts, relations, and all dear to thee; keep thy heart for God: religious self, and all legal righteousness, thou must

must deny, and depend upon Christ and his righteousness only: *give all diligence to make thy calling and election sure*; for Christ was very active in finishing the work committed to him by the Father. Diligence in God's work, is the direct way to keep sight of thy justification through grace.

O my soul, under all thy faint endeavours, plead thy heart may ever centre upon God, ascending to him in the lively acts of faith and love, that it may be satisfied and well pleased, as the very taste is with a suitable and delicious relish: O remember to imitate the *inoffensive* Jesus, who was *holy, harmless, and undefiled*, Heb. vii. 26. An inoffensive carriage, in this present world, is a great mean to stop the mouths of the profane and ungodly, and to bring up a good report of the religion of the holy Jesus. Alas! there is nothing more commonly objected against Christ and his holy religion, than the offensive and scandalous lives of professors. Behold, say the despisers of God and Godliness, these hypocrites pretend to be the redeemed of the Lord, delivered from Satan, and denied to the world; and yet are mere oppressors, fraudulent in their commerce, yea, agents for Satan, drudges and slaves to a variety of base lusts. And indeed, O my soul, it is lamentable that such wide and untender steps are taken by thee, and many professing to be the disciples of Jesus; which, indeed, give great occasion of offence.

Further, my soul, thou shouldst remember the sweet pattern and copy of *unprecedented humility*, that shone conspicuously bright in all the steps of Christ's conduct and behaviour. Thou hast the Redeemer's precept enjoining thee to this duty, Matth. xi. 29. *Take my yoke upon you, and learn of me; for I am meek and lowly in heart*; and 1 Pet. v. 5. *Be ye clothed with humility*. However ambitious many are to make a figure, they are no more at the best in this world. O strive to be among Christ's little ones; and that is enough for thee, O my soul. It is a gross ignorance of God, and one's self, that is the very rise and spring to that horrid sin of pride, which estrangeth the soul to God; it leads in the van, before a dreadful fall, and, if grace prevent not, a total destruction will be the consequence. O derive humility from Jesus Christ, that all thy irregular, horrid, base, and unworthy passions may be bridled, and brought under subjection; and that thy soul, being adorned with the embroidered robe of humility and holiness, may be precious in the sight of a God in Christ Jesus.

Study also, my soul, the practice of *divine contentment*, in every state and condition of life, that the Lord sees fit to allot thee: this is also a bright line in the copy Christ Jesus has left you to walk by, Isa. liii. 7. *He was oppressed, and afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter; and as a sheep before*

before her shearers is dumb, so he openeth not his mouth. O my soul, admire what thou canst not comprehend, the majesty, and humility of the glorious God-man, Jesus Christ.

“ O merciful Father, I desire to acknowledge thy infinite goodness in giving thy word, wherein is revealed thy holy will; and wherein the upright, holy, and just steps of the Redeemer are recorded, and set before me as a pattern to imitate. O the pure, spotless, and blameless example of Jesus Christ! O how may I blush, and be ashamed, yea, confounded, to think, that notwithstanding I have long professed to go forth by the footsteps of Christ's flock, and have been, to outward appearance, feeding among the shepherds tents, alas! notwithstanding repeated vows, and solemn engagements, I have not walked worthy of the character of the true Christian! neither is it this day so much grief of soul to me, as it ought to be, that I am not more striving to walk, even more like as Christ hath walked. O Lord, give the hearty grace of serious repentance for my daily failings; and enable for the future to conform my life and walk, O Jesus, to thy unblemished, original, and glorious copy.” AMEN.

Lord search my thoughts; what ere's thy will,
 Make me content and humble still:
 Lord, make me holy, meek, and mild,
 And harmless, like the sucking child.
 Give, in the exercise of faith,
 That I may trace the narrow path,
 Viewing Christ's copy all divine;
 My hand, Lord, lead in every line.

S E C T. XVI.

Soliloquy on the TEMPER of Christ.

O MY soul, although there is no finite being can aright conceive that transcendent grace, and royal spotless virtue, that shone in the meridian of a full perfection in the mind and soul of the man Jesus Christ: yet the tenor of his meek, lowly, and humble life evidenced, that he was possessed of all possible and complete bliss, and that the Holy Spirit was not given to him by measure; he bore the contradiction of sinners against himself; he was the mirror of patience, the champion of courage; the whole TEMPER of his mind and soul was even; there was no crook therein. As he was perfect God, so he became a perfect innocent man: he

was the holy, harmless, and undefiled Jesus. Under all the steps of humiliation he submitted to, he manifested a glorious and noble temper and disposition of soul and mind that he was master of: His humiliation-state was, indeed, the condition he agreed to as a Mediator, that he might officiate in particular as a Priest, in giving a satisfaction to the justice of his Father; and herein his noble temper of soul was brightly illustrated, in that a constant contentment did attend, when his manhood was abased, and made subject to all the sinless infirmities of the human nature; yea, and to all the miseries and punishments which were due unto elect sinners. It is true, O my soul, the Godhead, as considered in itself, could admit of no alteration, or change; yet, in respect of the flesh it assumed, it lay as under a vail, hid in a great measure from his incarnation, to his resurrection. Thus, O my soul, did Jesus, with great candour, with a meek, and pure temper of mind, enter and walk through the whole steps of his humiliation-state, before he was exalted to that glory he had with the Father before time took place: and he hereby has left a glorious copy for all the true members of his mystical body to imitate. And, as far as in providence called thereto, to bear with patience; for, what was true in Christ the head, must be verified in his seed: they also must have, for the most part, a twofold state; they must first suffer with him here, if they would be glorified with him hereafter.

Therefore, O my soul, consider the temper of thy mind, and be ashamed. O plead sovereign grace to be implanted in thy soul and mind, that the tenure of thy life may be more agreeable to the gospel rule. And that the well-tempered Jesus, by his Holy Spirit, may enable thee to attain, in some measure, a resemblance to his pure pattern. O my soul, admire that even and tranquil temper that appeared in Christ, in all the steps of his passion. It was indeed, the desire of his Father, it was according to the *determinate counsel and foreknowledge of God*, that Christ should suffer, Acts ii. 23. and that as it is the price of man's redemption: yet, as to the *matter* of the passion it was the curse of the law; containing in it all manner of adversities and miseries, both of body and mind. O my soul, none but the sweet and well-tempered Jesus could have so contentedly and patiently born, what he was exposed to: none was so fit to give such excellent and meritorious satisfaction to the Father, for man's sin, as he has done; for, the end of his passion was, that God might bring to pass a work in which he might most gloriously manifest his justice and his mercy.

O my soul, view a suffering Redeemer, dying and praying for sinners! Here, behold, the justice of God, in that *he spared not his own Son, but gave him up for us all*. Here is justice taking place,

AND

and receiving satisfaction, and that in order that the infinite love of the Father might diffuse itself in a channel of mercy in favour of the redeemed. O how meekly, with perfect patience, did the sweet-tempered Saviour manifest his peculiar aptitude to perform all the steps of the Mediator. The Father well knew, that Christ, the second person, the Lord Redeemer, his eternal Son, was most fit to make sons. The well-tempered heir of heaven was most fit to communicate the right of heirship to such as he rescued from captivity, and brought into a state of sonship: he made them nearest of the blood; by adoption he made them brethren, and joint-heirs with himself. The eternal Father works, and carries on all the state-designs of heaven by his well-tempered Son Jesus: he is the glorious Mediator, who congregates and unites. In Col. i. 20. it is said that he *made peace through his blood; and by him all things were reconciled to God, whether they be things in earth, or things in heaven.* And Eph. ii. 14. *He is our peace, who hath made both one, and hath broken down the wall of partition; yea, the middle wall, whereby the Gentile as well as the Jewish race had access to God, by his shed blood and merit: he makes sinners legally, so to speak, one with God.* O he is the well-tempered IMMANUEL, *God with us; fit, ready, and willing to draw sinners, in a law union, to God: we were banished out of paradise; but the mild, meek, and well-tempered Son of God was, by office, sent to bring in out-lawed souls.*

The eternal Father in a manner, laid down his compassion, mercy, gentleness, and love to sinners in Christ; and he has no where, so to speak, so much mercy, such a sea of love, as in the Lord Jesus. The believing soul, the sinner finds all that possibly can create desire or delight in the well-tempered, tender-hearted Redeemer, the Christ of God. All that comes from God to the sinner, in a way of love, must come through Christ: he is become the golden pipe; he is the very channel, through which the all of God, as communicable to the soul, is conveyed. O our well-tempered Jesus becomes all things necessary for the benefit of the elect seed: he is a treasury, a storehouse, and a magazine of the free goodness, and mercy of the Godhead. As the sea is a congregation of waters; so is Christ a confluence of all the lovely, drawing, and precious attributes, that are in the Godhead; Heb. i. 3. *Who being the brightness of his glory, and the express image of his person, &c.* The everlasting Father is, as it were, all sun, and all glorious pearl: the well-tempered Son is the substantial ray, the eternal and essential irradiation of this sun of glory. No man, nor angel could see any thing of God, were it not through this consubstantial Son, begotten of himself, by eternal generation: it is the incarnate God, that

that reveals the excellency, glory, and beauty of God. Christ is is the drawing loveliness of God: he says, *He that hath seen me, hath seen the Father* John xiv. 9. He is the essential Wisdom, and substantial Word of God. It is therefore impossible, but the temper and disposition of the man, Christ, his mind and soul, must be exceeding noble, grand, and pure, since there is a perfect, indivisible, essential unity between the Father and him. And, O what a comfort is it, to the believer, to know, that the Son of God, who is God equal with the Father, and is indeed a Sponsor and a Surety for it, is one who is of such an excellent and constant temper of mind? for, there was, and ever is in him, not only when below, but also now when above, a warmth of heart; yea, a fire of love to souls, and an inexhaustible stock of free grace, whence he supplies all the wants of his own, and sends them grace to help in time of need. The question is, and shall be, Who can express his tenderness, and the large bowels of his mercy and compassion, that he all along manifested, and yet to-day does manifest to sinners of mankind?

O my soul, the sweet, serene and well-tempered Jesus, has the heart of an innocent man to love man: O! he has bowels of sympathy; he has hands to help; he has a tongue to pray for man, he has legs to travel over mountains, and through a wilderness, to seek and save his lost sheep: he has a well-tempered mind, and he ever bears them in his mind. And, my soul, though it is, and must be an article of thy faith, that Christ, the head of the mystical body, is in heaven; yet, thou must also believe, that he has left his heart on earth, with sinners, and will, according to promise, send his Spirit, the Comforter, to abide with his elect, till the whole of the household of faith, are gathered in, and brought home to their Father's house.

“ O sweet, amiable, well-tempered Redeemer and Saviour of my
 “ soul, pity and have mercy upon me: thou, and thou only, canst
 “ change this morose, surly temper and disposition of mind and
 “ spirit, to which I am naturally and daily a drudge: yea, by the
 “ law of thy omnipotent skill, thou canst impress lively and lovely
 “ draughts and features of thy own image, with respect to thy moral
 “ perfections upon my soul, mind, will, and heart. Thou canst
 “ make me all glorious within: thou canst make me a new creature,
 “ and create in me a new nature. O dear Redeemer, thou who wast
 “ born of a woman, who sucked the breasts of one who stood in
 “ need of a Saviour, who made thy grave with sinners, was bruised
 “ in the tomb of a sinner, O have mercy on me. Again, I plead
 “ thou wilt amend the temper of my mind, and the tenor of my
 “ life, that in a steady course of humility and holiness, I may bear a
 “ re-

“ resemblance to thee. O glorious one God, in three persons, hear,
 “ help, and save the monster of sinners.” AMEN.

The man Christ Jesus, Lord Redeemer kind,
 With love infinite was adorn'd his mind:
 While in our climate this bright Star did shine,
 His words, his works, his ways, were all divine.
 A love eternal, he to mankind bore,
 Made him descend, and steer toward our shore.
 To captives, O how sweet's redemption,
 Tho' dearly bought, by Christ, God's only Son?
 The sinner's redemption watered with love,
 Which sum to pay, Jesus came from above.
 Must not then this God-man well-temper'd be,
 Who offer makes of grace and mercy free?
 For mercy's channel, and for grace's scheme,
 Admire, adore, sweet Jesus Christ his name.
 God's love breaks forth through Christ to elect one,
 Like a deluge, or inundation.

S E C T. XV.

Soliloquy on Christ's SUPERLATIVE EXCELLENCY.

O MY soul, the precious Christ of God is SUPERLATIVELY EXCELLENT. The whole he contracted for with God the Father, in the covenant of redemption, was the effect of infinite love: the delight he had in thinking to redeem Adam's fallen race, occasioned him to undertake that wonderful task; and, in the performance of what he engaged to, how wonderfully doth he excel? *By his own death he destroyed him that had the power of death, and brought to light, life and immortality,* for such as sat in darkness and the shadow of death. And this day, though he is much slighted and despised by the human race, and by many who profess faith in his name, and a dependence on him for salvation, yet so superlatively does his love excel, that he continues earnestly to suit for union and communion with his dear-bought sinners: he ascended up on high, that he might make way for the Spirit's coming to convince, convert, and comfort the souls of all that come unto him, John xvi. 7, 8. And this day, the enjoyment of that perfectly consummate glory, which he now possess-s, doth not make him forget his children here upon earth. He daily in-
 N terceeds

terceeds with his Father for all, and every soul that shall come to him, that their daily sins, (the effect of original corrupt nature) may no way blacken, much less break the bond of the covenant betwixt God and them: 1 John. ii. 1, 2. *My little children, I write unto you, that ye sin not; but if any man sin, we have an Advocate with the Father, even Jesus Christ the Righteous.* This is a super-eminent and a super-excellent privilege, whence the Christian's comfort doth flow under all his frailty and folly: yet this does not embolden any to (but really rather inhibit all, who are the true elect of God, from) acts of sin; only, when overtaken by sin, contrary to their desire, the sincere believer must not despond, since this super-excellent Jesus is the *propitiation for sins*.

O my soul, Christ is superlatively excellent; he wears at his girdle the *keys of hell and death*. Who can declare who or what he is? what he has done and suffered for elect souls? Though all the glorious armies of the heavenly host were assembled, and all the sons of grace now shining in glory, their tongues must falter and stammer, must pause and stop, when aiming to describe the superlative transcendent excellencies of the eternal God-man. He is the Sun of Righteousness, a fountain of life, and a bundle of love: in him was treasured up whatever an angry God could require for satisfaction, and whatever an empty creature can stand in need of for perfection: before him there was none such, neither after him shall there be any comparable to him. If every created being, breathing on the surface of this lower sphere, yea, my soul, and the numberless hosts that bespangle and beautify the spacious sky, were all converted into so many glorious spirits or seraphims; and were there a love in them, and that love doubled every moment, to and through all eternity, it must fall infinitely short, and could not compensate the love of Christ manifested to sinners; and consequently must fall short of what the worth and superlative excellency of the blessed Jesus exacts. Suppose all the choice endowments, and most lovely and curious qualifications, that have been dispensed to and dispersed among a variety of the most noble of mankind, were all communicate to one reasonable soul; yea, and thereto added, the meekness of Moses, the strength of Samson, the faithfulness of Jonathan, the beauty of Absalom, the wisdom and riches of Solomon, the holiness of Daniel, the patience of Job; and, in short, all the splendour and purity of angels, yet if put in the scale with Christ, must at best appear but like a dark shadow, when compared with the superlatively excellent Redeemer.

Be ashamed, O my soul, when thou transcribest the expressions of one who was a lover of Christ: he says, "Whoever weighed
" Christ in a pair of balances? who has seen the foldings, and
" plies

“ plies, the heights and depths of the glory that is in Christ? O
 “ for such a heaven as but to stand afar off, and see, and love, and
 “ long for him, while time’s thread be cut, and this great work of
 “ creation dissolved! O if I could yoke in among the thick of an-
 “ gels and seraphims, and now glorified saints, and could raise a
 “ new love song of Christ before all the world! I am pained with
 “ wondering at new-opened treasures in Christ: if every member,
 “ finger, bone, and joint were a torch burning in the hottest fire of
 “ hell, I would they could all send out love-praises, high songs of
 “ praise for evermore, to that Plant of Renown, to that royal and
 “ most high Prince Jesus, my Lord. But, alas! his love swelleth
 “ in me, and finds no vent; I mar his praises, nay, I know no
 “ comparison of what Christ is, and what he is worth. All the
 “ angels and all the glorified praise him not so much as in halves:
 “ who can advance him, or utter all his praise? O if I could praise
 “ him, I would rest content to die of love for him. O! would to
 “ God, I could send in my praises to my incomparable Well-be-
 “ loved, or cast my love songs of the matchless Lord Jesus over
 “ the walls, that they might light in his lap, before men and an-
 “ gels. But when I have spoken of him till my head rive, I have
 “ said just nothing; I may begin again. A Godhead, a Godhead
 “ is a world’s wonder! set ten thousand thousand new made
 “ worlds of angels and elect men, and double them in number,
 “ ten thousand thousand times; let their hearts and tongues be
 “ ten thousand times more agile and large than the hearts and
 “ tongues of the seraphims, who stand with six wings before him,
 “ when they have said all for the glorifying and praising of the
 “ Lord Jesus, they have spoken little or nothing: or, if I could
 “ wear this tongue to the stump in extolling his highness. But it
 “ is my daily sorrow, that I am confounded with his incomparable
 “ love.” And thus, my soul, the enamoured friends of Christ have
 faintly expressed his excellencies: and if they have done any thing
 therein, they have shewn the impossibility of his due praises.

O my soul, when thou readeest or hearest of others ravished with
 the love of Christ, blush, be ashamed and amazed, that thou canst
 not love this Jesus more. The superlative excellencies of the amiable
 Jesus are perfectly exclusive of their opposites: there is nothing of
 a contrary nature or quality found in him to allay or debase his super-
 lative and transcending excellency: in this, as in all, he infinitely
 transcends the most valuable and precious of the creation; for, in
 the most beautiful creature there is always some distasteful tang:
 the fairest pictures have their shadows; the most orient and res-
 plendent stones must be furnished to set off their beauty; the
 sweetest of temporal enjoyments have their bitter and dreg:

but the blessed Jesus is wholly and altogether lovely. As every ray of gold is precious, so every thing in Christ is much more precious: *his price is far above rubies.* Col. i. 19. *It pleased the Father that in him all fulness should dwell.* He is before all things, in time, nature, and order; and before all things in dignity, glory, and true excellency. He is the Deity dwelling in flesh, who came with a princely and kingly power, to rescue sinners as a prey from the mouth of the terrible one. He is a royal Champion, a valiant Conqueror, a strong faithful Redeemer, a lovely Bridegroom. He has, in his great mercy, espoused the human nature, deformed, defiled; a set of altogether unworthy souls. All the springs of love are in his own breast: our poverty cannot enrich Christ; but he became poor to enrich sinners of mankind, 2 Cor. viii. 8. He is the immortal and everlasting husband; the soul once united to Jesus Christ, that union can no more be dissolved. Yea, my soul, the day of the believer's death is his marriage-day; it is the day whereon Christ advanceth the bride, and relates the sinner to God and his Father; and God, through this superlatively excellent Jesus, becomes also the elect sinner's Father; and then the glorious angels account it their honour to serve the bride the Lamb's wife, and so this marriage is consummate with a triumphant solemnity; Psal. xlv. 14, 15. *She shall be brought to the King in raiment of needle work, &c.*

O my soul, how superlatively excellent must this Jesus be to the thinking soul, who, notwithstanding the great difficulties which lay in the way, yet the redemption of elect sinners was always most grateful and pleasing to the very heart of Christ? Prov. viii. 31. *His delights were with the sons of men: and he rejoiced in the habitable parts of the earth.* The very prospect of the glorious enterprise of man's salvation gave him pleasure, when he was solacing himself in the sweetest enjoyment of his eternal Father: even while he lay in that blessed bosom of infinite delight. O be amazed, my soul, to think how it was both pleasant and grateful to Christ, to take a body of flesh, and to lay it down by death, again, for the redemption of elect sinners, that thereby he might give his death the nature and formality of a sacrifice; and hereby appears the unity of Christ's will with the Father's; for, the work of man's redemption is called the *pleasure of the Lord*; therefore it is impossible their wills could clash one against other, since the Father and the Son are one, and of one nature. It is a mercy of the greatest magnitude, that Christ came to die for elect sinners: but how is this mercy elevated beyond all apprehension, that Christ came in love to the human race when lying in their blood? All his steps declare that he is superlatively excellent, and shall be through all eternity.

“ O most high God, give me so much of the heavenly frame,
 “ and a gospel spirit, that I may be daily joining the heavenly host,
 “ who daily admire and adore the Lamb of God, and though yet a
 “ sojourner in Mesech, may I aim to listen, make me hear the joyful
 “ melody of the redeemed above, who, with well tuned-harps, in
 “ alacrity of spirit, are sending forth fresh repeated notes of praise.
 “ Lord grant, that when going hence, I be fitted to join that glo-
 “ rious assembly, who sing the new song.” AMEN.

Superlative excellencies,
 In Christ's atoning sacrifice,
 Do shine forth with a sweet perfume,
 Since he man's nature did assume.
 Souls elect flourish in his days,
 Adorn'd with robes of joy and praise;
 Christ Jesus's clothed with majesty,
 And transcending excellency.

S E C T. XVI.

Soliloquy on the DIGNITY and WORTHINESS of Christ.

O MY soul, how *worthy*, how precious, how glorious is the Lord Jesus Christ, in the sight of his God and Father? O how much admired, and adored, by the heavenly hosts of angels and archangels, and the whole heavenly family! And, O how fair and lovely is this noble Plant of Renown, in the sight of his spouse, the church; his costly, dear-bought, redeemed sons and daughters of Zion! O! when Christ's bride, in the exercise of a lively faith, becomes ravished with his love, then she is made sincerely, with a soul full of desire, to breathe forth, *Let him kiss me with the kisses of his mouth; for thy love is better than wine. Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee*, Song i. 2, 3. The sinner's Saviour, the Christ of God, is a very worthy, noble, royal, and precious person: Christ's well and his woe; his joy, and his sorrow; is relative to and for sinners. The lovely Jesus is a very worthy and public person. He is a Mediator, or a middle person, in his mediation of reconciliation and intercession: he did mediate, while upon earth, to make up the peace, by his doing and suffering the will of God: and he daily mediates, by his meritorious intercession in heaven, to maintain the peace. He acts, as it were, the part of an umpire or arbitrator, laying his hand upon both parties, Job ix. 33. *He is the heavenly Mes-*

ſenger, or God's Ambaſſador ; he came to impart the mind of God to ſinners, and ſo he alſo preſents the deſire of ſinners to God. O ! he is a communicating Jeſus ; which adds vaſtly to his excellency and dignity ; *He giveth liberally, he upbraideth not*. O ! the Redeemer has acted for great numbers ; and ſtill he makes offer of himſelf to many more : he is the only matchleſs one, becauſe of his public ſpirit, exerted in favours of the whole family of elect angels, and the ſaints in heaven and on earth. Yea, my ſoul ; there is nothing in the heavens, which is the ſeat and element of happineſs, the only garden and paradise of the ſaints felicity, but what Chriſt makes public to all the redeemed there : all the inhabitants of the upper Zion, are admitted to behold the face of the matchleſs and bleſſed Jeſus, ſitting on his throne. O my ſoul, all theſe are allowed to drink of the water of life, and to feed and to feaſt upon the ſweet apples, that grow on the tree of life : there is no forbidden fruit there. And thus the Redeemer of God's elect is the truly excellent, public, relative, and communicative Lord and Spirit : he is the worthy Saviour of ſinners : he is a Prophet, to teach the ignorant ; a Priest, offered up a ſacrifice of atonement for offenders ; he is an interceding Priest ; and he is a King, to vindicate the cauſe of the oppreſſed, and to liberate the captives who are groaning under the baſe ſervitude, ſlavery, and bondage of ſin.

O my ſoul, the amiable Jeſus is a well-ſkilled Phyſician for healing all ſpiritual maladies, and ſoul diſtempers, and inveterate diſeaſes. He has precious baſam to anoint the ſoul, overſpread with the bloody gore of ſin : he *perfects ſtrength in weakneſs*, and he makes his *grace every way ſufficient* for his redeemed ones, and that under every caſe and circumſtance. The tranſcending excellence and beauty of the worthy, lovely, and now exalted Jeſus, when he removes the vail aſide, makes the ſpouſe, and conſequently every faithful ſoul, to prize and have an high eſteem of him, and and to cry aloud with the Pſalmiſt, Pſal. xlv. 2. *He is fairer than the ſons of men*. And Cant. i. 16. *Behold, thou art fair, my Beloved, yea, pleaſant*. And chap. v. 10. *My Beloved is white and ruddy, the chief among ten thouſand*. Ver. 15. *His countenance is as Lebanon, excellent as the cedars*. Rev. i. 16. *His countenance was as the ſun ſhineth in his ſtrength*. And Heb. i. 3. *He is the brightneſs of the Father's glory, and the expreſs image of his perſon*. O the ſweet ſmell of Chriſt's ſpikenard, his myrrh, his aloes, his caſſia, all his ivory chambers ! When he admits the ſoul there, they get a freſh ſmell of heaven, and are allowed to taſte the pleaſant grapes of the new Canaan : yea, my ſoul, the pure ſweet-smelling ointment of Chriſt's garments bring God to the very ſenſe ; Cant. i. 13. *A bundle of myrrh is my Beloved to me ; he ſhall ly all night betwixt*

my

my breasts. And as he is refreshing and sweet to the sense of smelling, so he must be to the sense of sight.

O my soul, what a glorious sight is it to behold the Father in him become thy God, and through him reconciled to thee! O to see God's Christ, thy Saviour: this is, indeed, to *see the King in his beauty*, and must, doubtless, be a soul-ravishing sight to every faithful and loyal subject; under the impression whereof they will break forth with that sweet note of praise, *Worthy is the Lamb, that was slain, to receive all honour, glory, dominion and praise.* And, O to have the ear filled with the melodious sound of Christ's voice, must of necessity raise the heart, and fill it with a high esteem of the worthiness and transcending excellency of Christ's glorious person; Cant. ii. 8. *The voice of my Beloved*: here the spouse stops, and for joy speaks no more concerning the sweet sound; but her faith being raised up, she cries out, *Behold he cometh, leaping upon the mountains, and skipping upon the hills.* She had her sense of *tasting* sweetened and refreshed just before, when she cried out ver. 3. *I sat down under his shadow with great delight, and his fruit was sweet to my taste.* And, how does the experienced Psalmist invite souls to come and share with him? Psal. xxxiv. 8. *O taste and see that the Lord is good.* O but the presence of the lovely Jesus makes a curious, sweet, relishing banquet, when he entertains the soul with the rarities and dainties of his excellent gospel provision. There is a sweet smell, and very odoriferous, a glorious object for faith to view a sight of a Saviour: there is melody for the ear, and there is honey for the mouth. And here also the sense of *touching*, which is the most spiritual, is revived and refreshed with a heavenly *feeling*, with a sense and experience of God's consolations; then this sense is fed with *the kisses of Christ's mouth*, Cant. i. 3. O when the soul is feasted with the hidden manna, and with the sappy clusters of heaven's ripe grapes; when it receives the white stone and the new name; O how precious then must the dear and bountiful Saviour be to the heaven-born soul, when he caresses it upon the mountains of sense? When his sacred lips, like lillies, *drop sweet smelling-myrrh*; then the music of heaven, these delicacies of the new Jerusalem, is in his tongue. O when the God-man makes the good news and joyful tidings of the gospel have a harmonious and most melodious sound in the ears of sinners, how ought they to leap and rejoice? This blessed Jesus, the glorious Prince of life, this noble Plant of Renown, when dandling them on the hill of sense, doth, as it were, allure engage and attract elect souls, with alluring and joyful promises, and comfortable Pisgah sights, and bring out of a hell to heaven. O my soul, canst thou still remain stupid, immoveable, and, alas!

dead, while the sweet Jesus is calling aloud to his church, and every elect soul, *O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and thy foundations with sapphires*, Isa. liv. 11.

“ O Almighty Jehovah, make me sensible of my spiritual affliction; make me strictly and daily to take notice, how I am tossed by the tempests of temptation, and often rendered very discontented under the bitter and sad effects of indwelling corruption. O awake; make me bestir myself, and by faith flee to Jesus, who is *the Power and Wisdom of God*. O give an interest in his purchase; for, *his merchandise is better than the merchandise of silver*, and the oriental splendour of his divine favour is far better than fine gold. O may I ever behold him more precious than rubies, the amiable Jesus, altogether and superlatively lovely.”
AMEN.

Who can the worth of Jesus Christ describe?
The Lion bold who sprung of Judah's tribe?
Like a slain Lamb, he stood in midst of heaven;
And by the elders, praise to him is given,
Most justly; for when heaven's sons did fail,
The root of David did by might prevail:
The worthy Jesus, God's Son, undertook,
Sev'n seals to break, which shut his Father's book.

S E C T. XVII.

Schiloquy on Christ's UNPARALLELED NAME.

O MY soul, the NAME of Jesus Christ is certainly without a parallel. O sweet Name! it is like *precious ointment poured forth*. What a beautiful variety have we of them? A Jesus, a Saviour, a Redeemer, the Christ, the Anointed of God, the Messiah, the Shiloh, the Sent of God; he is the Prince of the kings of the earth: he is the Mercy of mercies; the Mercy promised to the fathers, and sent by the great and gracious God, his Father, who gave him a commission, under the great seal of heaven, to work wonders, and perform cures amongst transgressors, Isa. lxi. 1, 2, 3. This world, into which God's Tree of life descended, is like a hospital full of wounded, bruised, and broken souls, smote with the venomous arrows of sin; but Jesus, the grand Physician, thro' his unerring skill and knowledge, appointed to Zion's mourners, *beauty for ashes, the oil of joy for mourning, and the garments of praise*

praise for the spirit of heaviness, that they might be called, the trees of righteousness, the planting of the Lord. And, as in Zech. ix. 17. *How great is his goodness and his beauty? What is it? It is even the amenity and loveliness of his nature, and all infinite perfection, which pleases itself as to his own, so to the understanding of men and angels. O! he is fairer than the sons of men; he is the Desire of all nations; he has a fulness of loveliness; he opens the heart and understanding, Luke xxiv. 45.; he takes away the thick vail, and opens the heart, as in the case of Lydia, Acts xvi. 14. He has David's key; he opens, and no man shutteth! He removes the door, and the first seal that Adam's sin putteth upon the heart. John xiv 21. He that loveth me, shall be loved of my Father; and I will love him, and manifest myself to him. It is the Jesus, whose name has no parallel, that only can show the Father. This sweet and lovely Jesus, comes forth out of the depth and ocean of his glory, out of his Father's ivory chambers, as it were; yea, and the very Son of God, revealeth himself the Son of God, as Gal. i. 12. compared with ver. 15, 16. And, in Isa. lxxv. 1. he says, Behold me, behold me. He would not say so, and then get himself into a thick cloud: but he has a mind to reveal his glory, and to show himself the King in his beauty, Isa. xxxiii. 17. And therefore the spouse prays for a noon-day sight of Christ, Cant. i. 7. O he is white and ruddy, the chiefest among ten thousand. Who can comprehend all his loveliness?*

O my soul, how unparalleled is the sweet Name of the Lord Jesus, when he manifests the favour of his knowledge in the ministry of the gospel? 2 Cor. ii. 14. when he letteth out into the soul, the the smell of myrrh, aloes, of all the sweet ointments of his death and wounds, so that the soul is allowed to see, smell, yea, and taste the apples of his love, in a view of the believed mercy, free grace, satisfied justice, peace reconciled with righteousness, a purchased and a complete redemption through the blood of Christ? O my soul, there is no spot in a crucified Lord: when the soul beholds him spiritually, no blemish, no lameness, no defect: there is an eternal infinite redemption, and an absolute perfect righteousness in him for all the elect seed. The beauty of the Redeemer is sufficient to satisfy all the corners, and fill the emptiness of the widest desires of the soul. Eph. iii. 19. *That ye may know the love of Christ, which passeth knowledge.* O! the wisdom and love of God the Father shines bright, in that while he beheld the universal ruins of the world by sin, he provided such an universal remedy for elect souls, and that in every part where any of the scattered elect are to be found: for, the glorious Jesus, whose name is unparalleled, is not impropriated to any one kingdom, nation, or community of the

the world; but he is appointed to be *God's salvation to the ends of the earth.*

O the pure loveliness, desirableness, and glory of Jesus Christ, are all so many reviving, refreshing, and soul-nourishing springs of comfort: but when a soul ascends the heavenly mount, on the wings of faith and love, it is then made to know, that Christ himself is the very consolation of all believers. He and he only is the pure comfort, without mixture, wrapped up in flesh and blood. The gospel is the joyful news; and why so?—because it imports and reveals the Christ of God, a blessed Jesus, to sinners of mankind. A spiritual consolation is the refreshment, peace, and joy, that gracious souls have in Christ, by the exercise of faith, hope, and other graces: and this is attained through the influences of the divine Spirit, induing with a saving knowledge of an interest and propriety in the redeeming Jesus. Luke i. 47. *My spirit rejoiceth in God my Saviour.* And most certain, upon good ground, for this unparalleled Saviour brings to the soul all that is comfortable, and removes from it all that is really hurtful: as we see in Jer. xxiii. 6. speaking there of David's *righteous branch*, it is said, *And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.* And, my soul, this righteousness is the foundation of pardon, peace, and joy in the Holy Ghost. And the usual receipt, with which Christ cured the souls of men and women, was, *Son, daughter, be of good cheer, thy sins are forgiven thee.* And doubtless, the voice of pardon must bring a cheering comfort with it. O the name of Jesus must be without a parallel, since it is through and by it, that thou, O my soul, canst only attain the hope and expectation of heaven and glory, Col. ii. 17. *The body is of Christ.* For whatever is the solid ground of comfort, it is to be found in Christ only, and no where else.

O my soul, what glorious titles are given to this wonderful Saviour? The holy scripture plainly points forth that his Name is Unparalleled. He is the elect's Advocate; an Agent, diligent and active: he is called *the Anointed Angel*; the Angel of *God's Presence*, and the *Angel of the Covenant*: he is said to be *anointed with the Holy Ghost above his fellows*: he is the high Apostle of God's true church: he is the *beginning of the creation of God*: the Captain of the Lord's host: the glorious Deliverer of captive souls from the bondage and slavery of Satan and sin: the *express image of the invisible God*: the beginning and *first-born from the dead*: he is the glory of the Lord, and the Governor of Israel: the *Head of the church*, and the *Heir of all things*: the *Hope of Israel*, and the *Horn of salvation*; the true King of his Israel: he is the Lamb
of

of God; the *Light and Life of the world*: the *Lord of Hosts*, the Me-
 diator, Milchizedeck, and the Mighty God: the *Offspring of Da-
 vid*; the *Only Begotten of the Father*: he is the Passover, the Pro-
 pitiation, the *Prince of Life*, the *Prince of Peace*, and the very
Power of God: the Redeemer, Root of David, and the Ruler of
 his chosen Israel: he is the *Seed of the woman*; the *Son of Man*;
 the Son and the Shiloh, or *Sent of God*; the Saviour and Shep-
 herd of souls; the true Witness, and the Amen: he is the *Wisdom
 of God*; the *Word of God*: and he is the wonderful ALPHA and
 OMEGA.---All these, and many more titles, doth the lovely Jesus,
 the Redeemer of souls, claim. And therefore, O my soul, thou
 oughtest to adore and admire the unparalleled Name of Jesus
 Christ; and be persuaded, that as Job xxx. 4. *What is his name?
 and what is Son's name?* shall and must be propounded through all
 eternity.

O what a conjunction of natures is there in the person of the
 blessed Jesus? And therefore he is called, the *God-man*, consub-
 stantial with the Father, as to his divinity; consubstantial with
 elect souls, as to his humanity: he was made *man*, that he might
 suffer in our nature, in which we had sinned; he was *God*, that he
 might stamp an infinite value upon his sufferings: he was *man*, that
 upon account of our weakness, he might speak to us, through a
 vail of flesh; he was *God*, that he might, by divine illumination,
 fasten his word in our hearts: he was *man*, that he might be
 touched with a feeling of our infirmities; he was and is *God*,
 that he might break all the powers of darkness, and erect a holy
 throne in our hearts, and make all our dragons to bow before
 him.

“ O Almighty Lord God, and Father of our Lord Jesus Christ,
 “ discover thy glorious and gracious self, in the unparalleled name,
 “ and glorious person of the Redeemer, through the sweet influ-
 “ ences of the Holy Spirit, unto my poor soul. Inscribe his glo-
 “ rious Name, who is the *Lord of Lords*, the *Immanuel*, and the
 “ *Fountain opened*, upon the tables of my heart. Engrave it, O
 “ Father, in capital letters; fix them on the centre, and in the
 “ inward recesses of my very soul. O let me ever have recourse to
 “ that sacred Name, whence let all the springs of my hope and
 “ comfort flow, for time and eternity. I freely renounce all hope
 “ of justification, but what I expect through the merit of thy
 “ Christ as my Redeemer: his righteousness and obedience I de-
 “ pend on as mine by imputation. Lord grant it may be so; and
 “ that I may never be ashamed of my hope,” AMEN and A-
 MEN.

“ Christ's

- " Christ's Name for ever shall endure,
 " Last like unto the sun it shall :
 " Men shall be blest in him, and blest
 " All kind of nations shall him call.
 " O blessed be his glorious Name,
 " Hence unto all eternie :
 " The whole earth let his glory fill ;
 " Amen, Amen, so let it be."

S E C T. XVIII.

Soliloquy on the RENOWN of Christ.

O MY soul, Jesus Christ is the promised *Plant of Renown*, Ezek. xxxiv. 29. And accordingly thou oughtest to prize him, and plead with him, that he would take possession of the throne of thy heart. Professing Christians have constant ground to depend on Christ as their Prophet, that he, by his unerring wisdom, may lead them in the narrow path ; and under their wide steps, to depend upon his atoning sacrifice for acceptance. But, O how much need hast thou, and all the true lovers of Jesus, to plead his regal power may be exerted in thy soul ; and that he would *send forth the rod of his strength out of Zion, make thee willing in the day of his power* ; that he would draw aside the vail, and manifest unto thee the transcending excellencies of his person, his unspotted beauty, his unparalleled love, and what glorious things he has brought to pass, for the consolation of the ransomed in Zion ? O then, how wouldst thou esteem this glorious *Plant of Renown*, and cry out, *He is superlatively, and altogether lovely* ?

O my soul, give all diligence to know this precious renowned Prince, as the Captain of thy salvation ; seek him in way of duty ; confide not on thy duty ; make not thy duties a Christ ; and plead that thou mayst meet with Christ in thy duty. He must be ever in thy account more lovely and desirable than all the comfortable accidents of joy and peace : he must be rested upon, loved, and enjoyed infinitely above all thy duties ; yea, above these valuable privileges, *viz.* imputed righteousness, assurance of pardon, and reconciliation : for Christ is King himself, and must be preferred to his golden bracelets ; his myrrh, spikenard, perfumes, and ointments. He is the glorious Tree of life, more desirable in himself than the apples that grow thereon. It must be the Christian's sin to seek more after the King's attendants and courtiers, than himself : it is a derogating from the glory of this *Prince of Life*, and

Plant

Plant of Renown. Yet, my soul, thou must by no means omit duties incumbent on thee: for, though it is a piece of the greatest folly; yea, monstrous pride, to seek a righteousness in thyself, or in thy duties, yet it is not pride for a man, under a sense of his starving condition, to beg bread; nor is it self-denial, for a sinner, in a perishing condition, to be silent or stark dumb. Thou must seek after this glorious Jesus, who is the way, the truth, and the life: enquire, and say as the spouse did, Song. iii. 3. *Saw ye him whom my soul loveth?*

The princes of this world, for their valorous acts, and great achievements, are accounted men of renown; and have *honours* conferred on them, for their deeds and merit: but the blessed Jesus, who is the *Prince of the kings of the earth*, and God's promised *Plant of Renown*, was, in his humiliation-state, *contemned and despised*; Isa. liii. 2. *He hath no form or comeliness; and when we shall see him there is no beauty that we should desire him.* But, O my soul, must not the unparalleled love of the heir of heaven, who condescended to assume the nature of weak, pained, sighing, sick, and dying mortals, provoke believers to account him the *Plant of Renown*? Surely he hath born our griefs, and carried our sorrows, Isa. liii. 4. And though, according to treaty betwixt the Father and him, he gave himself up to the death, yet he, this renowned Prince, gave himself up upon princely and honourable terms, upon a promise he should *see his seed*, obtain a noble prize, a ransomed spouse, a fair and glorious crown, a rich kingdom to compose his mystical body. It was thus upon conditions, in obedience to his Father, that he freely parted with his most precious life deliberately, intentionally, and willingly, John x. 18. The renowned Jesus has, by his blood, washed his spouse from all the leprosy of sin, and makes her *comely through his comeliness*. O eternally renowned act, that the uncreated Son of God suffered his matchless beauty to wither upon a cross, that the purchased members of his mystical body might, when come to full age, shine brighter than the sun in his strength.

Admire, O my soul, Christ the Captain of salvation, the second Adam, the prime delight of angels, and of the children of men, how the very breathing of his precious life was stopped, his transcending beauty overclouded, his greenness cast forth no more blossoms; and yet, when brought thus to the lowest steps of his humiliation, even clothed, as it were, with the curse: yet he is then most lovely, lordly, and princely, because he is then accomplishing the most renowned work of redemption.

Couldst thou, O my soul, in faith, obey that text, John i. 19. *Behold the Lamb of God, that taketh away the sins of the world; the great Expectation; and Hope of all ages; the Anointed above his* *sel-*

fellows; the bright Morning Star; the glorious I AM; a God manifested in the flesh; the great Sacrifice. Though the sinner cannot with the carnal eye behold him, (since the heavens have received, and must contain him till the restitution of all things,) yet a faith's view of the renowned Shiloh, can make the soul triumphantly *shout with joy unspeakable and full of glory.* But, O what a sight shall the *redeemed of the Lord* obtain, when they are classed among the *spirits of just men made perfect*? Then they are admitted into the beatific vision; and, with the mental eye, shall see him in glory. A faith's sight is all that any can attain to while here in this world; and yet even such a sight is ravishing and transporting. O! it is a disparagement to the renowned Redeemer, to behold him, and not wonder; to see, and not love him. O wonderful! to see finite and infinite joined in one person; to see Eternity matched with time; the Creator and the creature in one person. The assumption of flesh makes him the ever and eternally renowned Jesus. It is in him all the *treasures of wisdom and knowledge are hid*, Col. ii. 3. He is the very *Wisdom and Power of God*. And ever since the renowned Jesus came, who was designed the Lamb of God, to perform that never-enough-to-be admired work of man's redemption, the glorious beams of the divine Wisdom are more brightly displayed in the eyes of men and angels, than ever before, since the commencement of time. The love of God is manifested in the greatest altitude, and most triumphant discovery, that ever was, or can be made, in this lower world. 1 John iv. 10. *Herein is love, that God sent his Son to be the propitiation for our sins*, and that when fallen angels were left desperate.

All the Christian's enjoyments bear no proportion, when compared with this supreme love of the *Plant of Renown*: this was he who was the promised *seed of the woman*, who was to *break the serpent's head*, Gen. iii. 15. No other seed, no mere man could do it: the only Son of God, by eternal generation, being *made of a woman*, did *destroy the works of the devil*, 1 John iii. 8. and Heb. ii. 14. *That through death, he might destroy him that had the power of death, that is the devil.* And, O what a glorious and noble deed of renown was this! this is the doing of the renowned Prince, of whom it is said, *All the nations of the earth shall be blessed in him.* Never was any like him: and none but he, who was God as well as man, was able to turn the curse, which lay upon the human nature, into a blessing.---This was Jacob's *Shiloh*, Gen. xlix. 10. At his coming the sceptre departed, the temporal sceptre vanished: but our *Plant of Renown* had a spiritual one; and to him the *gathering of the people* were, and shall be. This was Moses's *Prophet*, Deut. xviii. 15. *Never man spoke as he spoke, It was he himself alone*

lone who brought down sacred mysteries, from the bosom of the Father, to our world.---This was the *bright Morning Star*, Rev. xxii. 16. He chased away darkness, and communicates the divine light to mankind: for, though the heathens did rage against him, and the kings set themselves in opposition, yet all is in vain; Christ's own Father shall laugh at them, and he will set his Son king upon the Zion's holy hill, Psal. ii. 1,---6. And as in Isa. ix. 6. he is there held forth by many glorious titles, a *Child*, a *Son*, a *Governor*; *Wonderful*, *Counsellor*, the *mighty God*, the *everlasting Father*, and the *Prince of peace*. And Isa. vii. 14. *A virgin shall conceive and bear a Son, and his name shall be called, IMMANUEL*.---He is the *righteous Branch*, whose name is, *the Lord our Righteousness*, Jer. xxiii. 5, 6. No mere man since Adam fell, had righteousness enough for himself: but the blessed Jesus, of eternal renown, brought in enough for himself, and the world of mankind: his blood made an end of sin; his perfect sacrifice, put an end to all legal ones. He is the man, God's fellow, who was smitten for sinners; and in his wounds opened a fountain for sin, and for uncleanness.---He is the *Sun of Righteousness*, who, with enlightening and healing beams, shines into the heart of elected souls.

O my soul, the promises of the Messiah are all accomplished in him: what the Old Testament foretold, the New reveals to be accomplished; so that the sweet correspondence that is betwixt the two, clearly points forth Jesus to be God's renowned Christ. The whole earth stands upon him; yea, heaven, and all the graces leading thither, stand upon him too. O what a precious friend is the renowned Jesus to sinners of mankind!

“O heavenly Father, persuade and enable me to receive and
 “submit to thy eternally renowned Christ, in his own terms.
 “Lord, finish the treaty; enable, that at present I may now give
 “my cordial consent: by thy Holy Spirit unite; let the match be
 “made up betwixt Christ and my soul. Open mine eyes, let me
 “see the vast advantages that are to be got by accepting of, and
 “closing with Christ. Give me faith's views of the person of Christ:
 “let me see the beauty of the King; refresh me under his shadow;
 “let his banner over me be love: let him stretch forth the hand
 “of his bounty; let him feed me with the bunches of Eshcoll's
 “heavenly grapes, that thereby, through a taste thereof, I may
 “truly estimate the riches and felicity of the new land, which
 “the blessed renowned Jesus settles as an eternal jointure upon
 “elect souls.” AMEN.

Christ Jesus, Plant of great renown,
 Thy wondrous grace to men make known;

Thy

Thy grace and greatness thought exceeds;
 My soul admire his gracious deeds.
 His works with sov'reign glory shine;
 Shew forth his Majesty divine.
 My soul, praise Christ's renowned fame,
 Believe, bless God, for Jesus' name.

S E C T. XIX.

Soliloquy on Christ's INVITATION.

O MY dearest and nearest soul, many and various ways doth the Lord Jesus Christ *invite* sinners to accept of the great salvation, by doctrines, by miracles, by precepts, by promises, and by threatenings, particularly in his state of humiliation, by every step of his active obedience, and by his wonderful submission in a course of passive obedience. O my soul, remember his general precept given under the law, before he came in the flesh, Isa. xlv. 22. *Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.* And again, under the gospel, Matth. xi. 28. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Alas! there is a natural stupidity, there is a carnal mind, there is a corrupt heart, and what these are liable to, and productive of, doth shut the eye so close from seeing, and stop the ear so close from hearing, so that I, and a great many other of the gospel's invited guests, are scarce, or very seldom, at due pains to enquire, if we truly know what it is to come to God, through Christ; and what precious blessings and benefits, are to be enjoyed by coming in a right way to him; *He that cometh to me, shall never hunger; and he that believeth in me, shall never thirst,* John vi. 35. A looking under the law, and a coming under the gospel, is believing in Christ: he that believeth, must first know God, and be persuaded of his being; for, *he that cometh to God, must believe that he is,* Heb. xi. 6.; yea, and not only so, but must believe the necessity of applying Christ, and the necessity of their union with him, in order to their eternal life.

O my soul, it is for this very purpose, that the glorious Redeemer is at so much pains to repeat his INVITATIONS. And therefore, John v. 40. he says, *And ye will not come to me, that ye might have life.* And, chap. x. 10. *I am come, that ye might have life, and that they might have it more abundantly.* The very undertaking of the eternal Son of God, as a Surety for sinners, in the covenant of redemption, for elect souls, is a strong invitation; and the serious

thought

thought of it cannot but allure the soul to accept of a Saviour: this is, of itself, a sufficient plea, one would think, to engage the sinner to come to Christ, and accept of the great salvation. And yet, further, his reducing these his engagements that he came under, as a Surety, into practice, and all are the effects of his eternal and profound love: and how earnestly doth he invite sinners to close with him? By his descending from above, his incarnation, his mean birth, his humble walk, his holy life, his submission to the law, his self-denial, the comfortable doctrines he taught, the miracles he wrought, the many good deeds done by him; and the beautiful spotless copy of meekness, patience, and perfect charity, with his patiently bearing the racking death of the cross; yea, the whole steps of his active and passive obedience, plead, and invite sinners to come, to believe in, and accept of him.

And, O my soul, what pains is the Lord Jesus at, in sending his ambassadors very frequent to invite, by a preached gospel, sending *line upon line, precept upon precept*? and these are his sent servants, who do, in Christ's stead, beseech men to be reconciled to God. O! he inviteth, and, as it were, he allureth by his promises, John vi. 37. *Him that cometh to me, I will in nowise cast out.* Yea, his very threatenings invite, these being also an effect of his matchless love, Mark xvi. 16. *He that believes not shall be damned, or, die in his sins,* John viii. 24. The wrath of God shall remain on them, plainly meant by what Christ says here, *If ye believe not that I am he, ye shall die in your sins.* Here is heavy threatenings against all that refuse, or neglect to listen to Christ's inviting voice. Yea, my soul, it is here, as if it were said, if there is justice in heaven, or fire in hell, every soul that will not comply with Christ's invitation, must and shall perish eternally. These very recorded examples of his rich mercy and free grace, are pressing invitations for souls to come to him: Paul declares, that it is a *faithful saying, that Christ came to save sinners*, 1 Tim. i. 15, 16.; and he owns himself the *chief of such sinners* as were saved, through God's mercy in Christ, as he further expresses, ver. 16. *Howbeit for this I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them, which should hereafter believe on him to life everlasting.* And this, my soul, is a strong motive, encouragement, and invitation for the grossest sinners, to apply to the mercy of God in Christ Jesus.

As every step of Christ's humiliation-state invite souls to come to him, because of the condescendency of his love; in stooping so low for sinners sakes; so do also the steps of his exaltation, plead and invite sinners to come to him, to close with and submit to him as their Prince and Lord. His comfortable resurrection, his glorious ascension, his honourable session at God's right-hand, his daily interces-

sion,

sion, for a redeemed elect, and the thoughts of his coming to judge the quick and the dead; all these plead with, and do invite souls to come to, and make friendship with him, that so he may absolve and acquit them in their trying day, and give them their souls for a prey.

But, my soul, notwithstanding the different voices of mercy and judgment, and outward means and pains that the Lord sends in the general to summon the sinner to close with, and accept of him and his great salvation; yet, he well knows all these outwards calls and invitations from, and by his word, will not, of themselves, prove effectual; therefore, he internally invites all his elected, by his Holy Spirit, who is indeed his only vicegerent; and it is only through his concurrence and blessing, that appointed means prove effectual; and it is only, in a day of the Spirit's power, that souls are made willing. He will open the eye of faith, and he will discover the danger to the soul; and he let it see, if it does not comply with the gospel invitation, that it is guilty of rebellion, and the most inexcusable obstinacy. The Spirit of Christ effectually invites, by breathing life and encouragement into the soul. He will lose none of the elect seed; such as dread their unworthiness, he will ravish them with his alluring voice, and he will stretch out his arm of omnipotency, and draw the soul to himself, Cant. v. 4. *He puts in his hand by the hole of the door.* And such as are stubborn, and will not be invited, he will draw by irresistible power, rather than want them: his bowels are moved for Ephraim, James xxxi. 20. *My bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* When Christ invites effectually, O how he draws then: O he will lift; he will bear the elect sinner: he will translate him out of one temper into another; out of one country into another; from darkness to light; from death to life; from the kingdom of Satan to the heavenly kingdom. And the blessed Jesus, in his thus officiating and managing, he follows the very nature, and observes the very order of his commission he received from the Father, as Mediator, Isa. lxi. 1. *The Spirit of the Lord is upon me, he hath anointed me to preach good tidings, to bind up the broken-hearted, to proclaim liberty to the captives, and to open the prison, &c.* So, my soul, even hereby the eternally exalted Redeemer, in his inviting, convincing, converting, and saving sinners, promotes his own glory: since in this way, and for deeds of this kind, all praise and honour shall be ascribed to his ever glorious and ever precious name. AMEN.

“ O sweet Jesus, let it not be my *condemnation, that light is come*
 “ *into the world, and that I have chosen darkness rather than light.*
 “ Often hast thou summoned me by thy word, and hast allowed the
 “ gospel trumpet to sound fresh alarms at my ear; by manyfold

“ pro-

" providences, prosperous and adverse, by thy mercies, and by thy
 " judgments. Thou hast invited, again and again, and told me, *it*
 " *was good for me to draw nigh unto thee*; but, alas! no less
 " than a pull of thy omnipotent strength can awake, and raise me
 " up from my natural state, and bring me within the bond of the
 " everlasting covenant. Draw me therefore, O sweet Jesus, and
 " then I will run in the way of thy commandments, making mention
 " of, and rejoicing in thy righteousness, even thine only." AMEN.

O King of saints, how fair's thy face?
 How precious, how free's thy grace?
 Thou comest with blessings from above,
 Inviting sinners to thy love.
 To-day, O make thy power great;
 Cause souls flock in at Zion's gate.
 Make sinners croud with willing mind;
 Extend free grace to human kind.

S E C T. XX.

Soliloquy on Christ's SYMPATHY.

O MY soul, what a sympathizing Jesus is the Christ of God!

Surely no capacity can comprehend, so as, by tongue or pen, to express the SYMPATHY eternally rooted, and firmly fixed, in the tender heart, and loving soul of the redeeming Saviour. God the Father's free love in Christ, extends the beams of the Redeemer's kind heart on men, who are enemies; *God commendeth his love to us, in that while we were enemies, Christ died for us*, Rom.

8. We were haters of God, dead in sin. And, O my soul, how warm, how sweet, how strong must the skirts of Christ's garments smell of love and sympathy, and all admirable grace, when he reads them over the bleeding, loathsome, and unwashed sinner? Ezek. xvi. 8. *When I passed by thee, and looked upon thee, behold thy me was a time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine.* Here, my soul, look and see Jesus passing by like a traveller, who spies an infant, an orphan, without father or mother, in the open field, lying naked, wallowing and dying in its blood, and then prevents its ruin, by casting a cover of free love over it. O how hereby both sympathy, with tenderness and warmth of love, shine? What pains has the Lord Jesus Christ been at? what inconveniencies,

what difficulties, what a world of shame, what a sea of trouble has Christ gone through! All the effect of his sympathy he bestows on elect souls. O wonderful! he laid aside, and left a whole heaven of happiness and bliss. He left his Father's house for sinners in order to invite, yea, to call and engage them to leave a state of sin and misery, and to accept of grace and glory. And, my soul, how does he this day continue to turn his smiling face towards stubborn and a sinning generation? He daily invites, obtests, and pleads with sinners to be reconciled to God: and yet, alas! how do a professing generation, both of nominal, yea, and real Christians, turn their backs upon him? He opens his breast and his heart in the gospel to us, saying, "O friends, O doves, come in and dwell in the clefts of the rock." But, alas! how do sinners mankind spurn, and lift up the heel against him?

O my soul, what sympathy is it in the Redeemer, when he sees the sinner lying like a foundling, no blood relation, no kin to him, but a mere stranger, yet sympathy wrought so in his heart, that it shewed pity, he looked on him, and, O what great and sweet love is that look! and he says, as it were, Poor soul, I see thee; my heart, my bowels are moved for thee; I have compassion on thee: O sinner, my bowels within me turned when I saw thy misery. And here behold, a sign put upon this door, *Behold thy time was a time of loves*. O my soul, admire; O angels, O men, admire, the condition, tenderness, freedom, bounty, the efficacy, reality, and constancy of this love and sympathy of Jesus Christ. O says the loving and lovely Jesus, *Thy time was a time of loves*: and yet even thou the sinner was base, poor, wretched, despicable, and an enemy to God in his mind by wicked works; Col. i. 21. *And you that were sometimes alienated, and enemies in your mind, by wicked works, are now hath he reconciled*. The love of Christ is strong as Christ himself; neither sin nor hell can prevent his sympathy, or countermand his irresistible love. We have a strange expression, John xvii. 2 *That the love wherewith thou hast loved me, may be in them, and I in them*. It is most certain, O my soul, that Christ could not be stripped of that love wherewith his Father loved him; and that love being essential to God, cannot be formally communicated to us; yea, the fruit thereof becomes the sinner's; for, Christ spreads over the redeemed ones a lap of the same love, in regard of the fruits of his love, which the Father did, from eternity, spread over himself; yea, my soul, it is Jesus Christ that covers the sinner's nakedness.

And, O what a glorious garment, of the most curious needlework, is the imputed righteousness of Jesus Christ! it is all embroidered, and the best robe that can be put upon the sinner: it is the white raiment that clothes the shame of the sinner's nakedness.

ness. O herein the sympathizing love of Christ doth most conspicuously appear, and pleads the utmost exertion of our desires, and our most entire love to him. Love for love is too little: the drops of our dew, can bear no proportion to the infinite ocean of his immense love, that in his tender sympathy, he has expressed for us. His sympathy for us, under our misery, made him pay all our debt of obedience to the law, and of satisfaction to justice; but we never shall be capable to pay all our debt of love and gratitude to him: *But God, who is rich in mercy, for his great love wherewith he loved us*, Eph. ii. 4. And, how does this his love and sympathy shine, in that he has said, *I swear unto thee, and entered into covenant with thee*? It is astonishing that the infinite Majesty should enter into a covenant with worthless polluted dust, with miserable undone souls, in their worst condition; and so hereby quiet and give peace to all the unbelieving thoughts of sinful jealousy, and that with an oath; yea, and says the Lord, *Thou becamest mine*; thou art set apart for me. O how herein does Christ's sympathy excel, in that he not only condoles with the sinner, but relieves them from misery? He stoops so low, as to claim the sinner as his property. O wonderful! he claims a sinning, bleeding, dying, God-hating dust, a mass or lump of guilty verishing clay, as his own property. And he further adds, *I washed thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil*. O surprizing love and sympathy, that Christ's fair hands should be stretched out to wash such polluted and defiled sinners from their Ethiopian hue, either in their free justification, or in purging away the corrupt blood of the daughter of Zion in regeneration!

O my soul, it is all free grace, and that Christ may dwell in the heart by faith; *That ye may be able to comprehend, with all saints, what is the breadth, length, depth, and height, and to know the love of Christ, which passeth knowledge*, Eph. iii. 18. Christ sympathized with others under their burdens; yea, he lived all his time on earth, as it were, in a hospital, amongst sick and wounded; and so great was his sympathy, that every groan for sin, or under the effects of it, so pierced him, that it is most truly said, *Matth. viii. 17. Himself bare our sicknesses, and took our infirmities*. And, how tenderly did he sympathize with Mary, John xi. 33. *When he saw her weeping?* Why, *he groaned in the Spirit, and was troubled*; ver. 35. *Jesus wept*. He also *wept for Jerusalem*, because he foresaw the misery that was coming upon them, Luke ix. 41, 42. O how it pierced him to think upon the calamities that were hanging over that city; when he says, *If thou hadst known, even thou, in this thy day, the things of thy peace, but now they are*

hid from thine eyes. Yea, and further he sympathizes with them when he mourned for such as were obdured, and could not mourn for their own sins; for, it is said, Mark iii. 5. *Being grieved for the hardness of their hearts.* O my soul, never was a heart so holy so sensible, so tender and so full of sympathy as Christ's heart was.

And, O my soul, he will turn all his sympathy to pure and complete love and joy. He compasseth his redeemed with his favour. He will cover his naked church, elected souls, with embroidered raiment, fine linen and silk; he will put *bracelets on their hands*, and a *chain of pure gold* (or free grace) *about their necks*: jewel on their fore-heads, ear-rings in their ears, and a beautiful royal crown of perfumed glory upon their heads.

“ O gracious and merciful Father of Spirits; as I profess thy name, plant thy grace in my heart; write thy name, O Father, and the name of the Lamb, upon my fore-head: let me be decked and arrayed, like the Lamb's wife, like a bride of the New Jerusalem. O let the righteousness and obedience of the sympathizing Saviour be imputed to me; this is the beautiful ornament; O this is the glorious apparel, that will make my soul shine in the sight of angels and men. Thy mercy and sympathy are most fitly extended to such as are by nature and practice miserable; and since so, I am well assured that I stand in much need of thy sympathy, mercy, love, and free grace, as an over whom thou ever didst spread the skirt of thy tender love. Therefore, for Christ's sake, pity me.” AMEN.

O how did Christ, with flowing tears, condole
Jerusalem's case? how did it pierce his soul!
His spirit seem'd to feel a bitter smart;
And love and grace did melt his pious heart.
He's the true David, Israel's blessed King,
Who did, to rebel souls, salvation bring.
The blest Belov'd, th' eternal Son of God,
On soul's account, he shed his dearest blood.

S E C T. XXI.

Soliloquy on the Success of Christ.

O MY soul, if thou perusest Josh. i. to verse 10. there thou wilt read what the great God gives in charge to Joshua; the Jewish Jesus, who was to bring them safe to the promised land of Canaan. He gave him a promise of great success: only commands him to remember to observe to do according to the law, to meditate therein day and night, not to deviate therefrom by turning to the right or left-hand. But, O what success was promised to our spiritual Joshua, the sinners Jesus, who indeed had the law of his God not only wrote in his heart, but fulfilled every article thereof by obeying the same? The Lord promised to make his way prosperous; and blessed be his name, the glorious Joshua of captive souls has had good success. And, O what a sweet thought is this to the believer? And how much does he stand engaged to sing, as Psal. xcvi. 1. *A new song to his Lord Redeemer, for he hath done marvellous things: his right-hand, and holy arm hath gotten him the victory: yea, he swallowed up death in victory*, Isa. xxv. 8. And it is through this successful Prince, that heaven-born souls boast, as Rom. viii. 37. that they are *more than conquerors*. This noble Prince had a continued and glorious success over all he engaged with: when he was assaulted by Satan, he rebuked, silenced, and wholly defeated him; yea, commanded him to abscond: and when he had obtained possession in poor demented, or tormented ones, upon our successful Prince's command, he was forced to quite and remove.

O my soul, this successful Prince, Jesus Christ, conquered death itself, by descending into the dominions, and territories thereof: within its own possessions he set limits to it; and hence the redeemed of the Lord may sing with comfort, as 1 Cor. xv. 55. *O death, where is thy sting? O grave, where is thy victory?* because their Saviour went into this grave, which is the den of the great dragon death, and accounted a place of dread and terror: yet even hear the successful Jesus, grappled and overcame this dragon in his own den. He was successful when, Jacob-like, he wrestled not only with an angel; but he was so when he wrestled with the justice, vengeance, and wrath of an angry God: even then he effectually prevailed and came off a conqueror, 1 Thess. i. 10. He is the Jesus which *delivered us from wrath to come*. And here, my soul, is not only a reprove procured, (such as God's long-suffering patience often allows sinners in time) but a full and complete freedom, and

a total delivery from future wrath to come. This was indeed one great end of his undertaking. And, O ! who is capable to describe this great and wonderful deliverance, to be freed from the wrath and anger of a Diety, which is of eternal duration, without intermission ? The Lord Redeemer succeeded, in procuring a peace of reconciliation for sinners, and that while the elect seed were lying in a state of enmity. O surprising, that even then God should be reconciled to them ; and that upon account of his Son's death. This is one of the beautiful births that Christ travelled for ; a noble and principal prize. O what wonderful success Christ had in his death ! By the death of Christ, elect souls became reconciled to God ; yea, and this was a grand and glorious end, designed by God the Father, and God the Son, in the humiliation and death of Christ, 2 Cor. v. 18. 19. *God was in Christ reconciling sinners to himself.* Again, how successful was this Plant of Renown, in that also, according to his own design and desire, he procured the divine Spirit, in order to sanctify his people ? Eph. v. 25, 26. *Christ gave himself for the church, that he might sanctify and cleanse it.* O what great success here, both with respect to justification, which cures or carries off the guilt of sin ; and sanctification, which cleanses from the filth of sin ? Both which precious fruits flow out of Christ's death to elect souls, and thence is confirmed the New Testament to believers, as Matth. xxvi. 28. *For this is my blood of the New Testament, which is shed for many for the remission of sins.* Christ was successful in purchasing, procuring, and securing an inexhaustable and immense magazine of blessings and benefits for his spouse, the church : all which he paid dear for ; but bestows upon the elect seed, by voluntary donation, all glorious immunities and privileges, as so many dispersed spoils and trophies of his success. O what has he done to promote the happiness of the ransomed in Zion ? yea, all temporal things which are good for them, and always, in as far as he knows will tend to their advantage : so that they can say, as 2 Cor. vi. 10. *As having nothing, yet possessing all things.* And all spiritual blessings, in heavenly things, are bequeathed to them in the New Testament ; such as, justification, adoption into God's family, and sanctification ; yea, the ministry of angels, an interest in the promises : all eternal good things, heaven, glory, and eternal life. All these, and much more than can enter into the heart of man to conceive, are bequeathed to sinners of mankind, in the New Testament ; and are confirmed and ratified in favours of the sons of promise, by the death of the Testator, the great and successful Jesus.

Apply, then, O my soul, and say, had the blessed Jesus, according to his heart's desire, so much success in his humiliation-state, and particularly at his death ? O how then must the bride, the

Lamb's

Lamb's wife, be overjoyed, when viewing him in his very first step of exaltation, by the omnipotency of his own Godhead, reviving and rising again from the dead, to the terror and consternation of his foes, and the unspeakable consolation of all his friends? Acts i. 3. *To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 1 Cor. xv. 6. After that he was seen of above five hundred brethren at once.* As he said on the cross, *it is finished*, the battle was then over; for, though he was laid in the grave, he *saw no corruption* there; but heaven's purpose, and God's decree being fulfilled, he rose again from the dead with great and awful majesty; as the evangelist records it, Matth. xxviii. 2, 3. *There was a great earthquake, and the angel of the Lord descended from heaven and came, and rolled back the stone from the door; and sat upon it; at which sight the keepers did shake.* Human nature shrunk, was frightened at the heavenly vision. As he died upon the cross conquering; so he returns a complete victor, and lifted up his head far above all his enemies: he ascended from the grave as a public person; and so from this our world a fore-runner, in the name and upon account of elect souls, Heb. vi. 20. He, in token of his great success, ascended up in triumph, Psal. xlvii. 5, 6. *God is gone up with a shout, the Lord with the sound of a trumpet.* And further, as an evidence of his success, and his work being finished, upon his return to his father's palace, he is desired by him to sit down in the seat of honour and rest, Psal. cx. in the seat royal, prepared for him, and fixed on God's right-hand, to denote its being honourable: and now all his enemies are made his footstool. And here the sweet Jesus, who, through a series of constant struggling, obtained in the midst of all a constant success, even he is now crowned with immortal and eternal glory. And is *set down at the right-hand of the Majesty on high*, Heb. i. 3.

And now, O my soul, think upon the success of this blessed Saviour this very day, who, by the energy of his Spirit and grace, makes the blind to see, the deaf to hear, and the dead to live. Though the intelligent angels, were to descend, and make use of all their fluent oratory, in commending Christ and heaven; yet, without Christ's own commission, all would be but labour in vain: it is his own Spirit, by his own word, that makes his word more than a word. When in love, in earnest he says, *Live*; that word is then with child of omnipotency. O my soul, majesty, heaven, and glory, ly in the womb of Christ's word of command, Luke xxiv. 32. *Did not our hearts burn within us, while he talked with us by the way, and expounded to us the scriptures?* There be coals of fire, and fire-brands in Christ's words: and when he speaks he knows what word is the fittest key to shoot the

the iorn bar, that keeps the heart closed : he opens the sealed heart by authority and with power. O ! he can extract, as it were, a flame of love out of his own heart, and cast it into the sinner's heart, Deut. xxxiii. 16. *Joseph was blessed of the Lord, for the good-will of him that dwelt in the bush.* O how comfortable is it, that Christ is the sweet singing bird, in the flaming bush of the gospel ; he is the sweet singer in paradise, the Turtle in our land, that singeth the sweet gospel hymns, and psalms of good and glad tidings for Zion ; peace, peace to the broken-hearted mourners in Zion. And it is thus that the blessed Jesus successfully draws souls to the city of the living God, to the heavenly Zion, and the new Jerusalem.

“ O successful Prince of life, King of glory ; thou hast successfully overcome the world, the devil, and all the enemies of mankind. O sweet Jesus, subdue every faculty in my soul, in obedience to thy divine will. Give me strong and sound faith, with respect to the successful steps that the Lord made in the promoting and perfecting the work of man's redemption. O commune with me from above thy mercy-seat ; make my soul feel the powerful effect of thy commanding, convincing, and converting word. Let the precept, with power, drop from the delicious lips of the alluring and successful Redeemer. Command me to follow thee ; and then, in the strength of thy grace, *I will run the way of thy commandments.* Command a divine life in my soul, and I will live a life of faith upon thee. O Lord, say the word, and I will do thy will. O hear, O help : O remember and answer me in love.” AMEN.

The glory none can e'er express,
Of our Redeemer's great success.
The dark designs of hell he broke ;
He lives, and he's the elect's rock.
The just, and pure shall ever say,
He's been successful every way :
And he'll triumph, by art and skill,
O'er all who do oppose his will.

S E C T. XXII.

Soliloquy on the HERITAGE of Christ.

MY soul, Jesus Christ is called, *The heir of all things*, Heb. i. 2. and the saints are called, *The heirs of salvation*, ver. 14. O what precious fruit does the tree of the cross bring forth ! There

is particularly this twofold fruit we have account of, as the sweet effects of Christ's bitter death: first, the true Christian must believe, that by the death of Christ, the elect's *debt* is discharged; and, secondly, an eternal *INHERITANCE* is thereby purchased for them; as Gal. iv. 4, 5, *God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons*: herē, by the word *redeeming* of them, it is very plain, that the Surety, Christ, paid their debt, and liberate them from the obligation and curse of the law; and by their *receiving the adoption of sons*, it is as plain, he purchased an inheritance for them: the very word *Adoption* is that special benefit whereby God, of his own good pleasure, and for Christ's sake, accepteth sinners as sons, and makes them heirs of eternal life with him. Adoption, O my soul, is either civil or divine; and both flow from the pleasure of the adoptant: but they differ, in that *civil* adoption, is an act imitating nature; and used for the comfort of such as have no children: whereas *divine* adoption, transcends nature, and tends to the comfort of such as have forfeited all right and title to their own Father. Elect sinners have lost all their Father's favour by Adam's fall: but by the death of the second heavenly Adam, they are restored thereto, and intitled to Christ's purchased inheritance, by a new and better title. The Father did promise this to Christ, that he should be a *light to the Gentiles, and God's salvation to the ends of the earth*. And in Psal. lxxii. 17. *His name shall last*, [or, as explained, BE SOUNDED] *from generation to generation*. There shall, from time to time, be a company of believers springing up, or coming forth, as the genuine offspring of Christ.

My soul, this is a sweet fruit of Christ's death, that he *loved his church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word*, Eph. v. 25, 26. And Titus ii. 14. *Who gave himself for us to redeem us from all iniquity, &c.* And John xi. 52. *Christ died, that he might gather together in one the children of God that were scattered abroad*. By all which it is plain, the church is the dear-bought heritage of God's eternal Son, the Lord Jesus Christ. And as she is so, so is every true Christian an heir, yea, an *heir of God*, and a *joint-heir with Christ*, Rom. viii. 17. What a high privilege is it, that a vessel of clay, should be so accounted? yea, that *heirs of wrath* should become *sons of grace* and *heirs of glory*? And yet all who are called to the heavenly fellowship, do glory and rejoice in being subject unto him who is the King of saints, though they are joint-heirs with him; and their mouths are constantly filled with his praise, acknowledging and saying, *Except the Lord had reserved mercy for us, we should have been made like unto Sodom and Gomorrah*: but now we have a

fair

fair heritage; the *lots are fallen to us in pleasant places*. The heritage unto which elect souls are born is *eternal life*; and hence a lasting comfort flows to the sons of God, that they are all declared to be *heirs*; and by their being so, they have that prerogative, that though the hand of their generous and bountiful Father be not shut, but on the contrary ever dispensing and distributing good things to others of his great family; yet the inheritance is reserved and all the true property of the heir. The God and Father of our Lord Jesus Christ has an inexhaustable treasury; and always reserves of his best and most excellent things for those who are joint-heirs with Christ: and it is such, that Christ claims as his, and their property by purchase; yea, he gives himself to them as a portion; *I am thy exceeding great reward*. And it is certain, the real Christian can be satisfied with nothing less than God himself; for, often the elect soul, when aiming to form an idea of heaven, or a state of future happiness, dreading they may conceive false notions, thy divert the stream, and with the holy Psalmist cry out, as Psal. cxix. 57. *O Lord, thou art my portion*: let me have thee as such; for, in the enjoyment of thee, I am sure to enjoy a heaven, and happiness in abundance. My soul saith to the Lord, *Thou art my portion*, Lam. iii. 24.; and Psal. xvi. 5. *The Lord is the portion of mine inheritance, and of my cup*.

My soul, whoever he be of a Christian, that can rest satisfied with the gifts of God, without a love to, and desire after God himself, are at the best but mercenary, like those who followed Christ for the loaves; they are not the adopted sons of God; they shall not abide in the house for ever. God has innumerable sons; and yet all these are heirs with Christ. Here is the great privilege of Christ's heirs, though each of them are possessed of an empire, it does not in the least diminish his empire. No earthly monarch, if he has many children, can make them all heirs, without dividing and diminishing his bounded territories; but the Redeemer declares the riches of the glorious inheritance, by making all the true members of his redeemed church heirs; and yet the inheritance is no way lessened. It is like the sun, that although the light thereof be communicated unto many, yet it is not the less in itself: so the heavenly light, though communicated to many, shall nevertheless not be impaired; and therefore there needs be no strife among Zion's children, when the inheritance is divided, for the rich and large portion of the one, shall be no prejudice to the other. And, O my soul, there is a comfortable difference betwixt the inheritance of Christ's purchase, and an earthly inheritance; for, with respect to the *earthly* inheritance, the father, or possessor, must first die, before the heir comes to the full possession thereof; but, with respect to the

the

the heavenly inheritance, Christ's heirs must first die, before they come to possess the purchased inheritance: for the eternal Father and Son, the *Ancient of Days*, the *heavens are the work of his hands: they shall perish, but he doth remain: they shall wax old like a garment; but thou art the same, and thy years shall have no end*, Plal. cii. 26, 27. The believer must pass the swellings of Jordan, before he can be happy. He cannot possibly see his Father here, nor be satisfied with his image, till he pass from time, through death, and awake in eternity. The soul, when under the lively exercise of sound and strong faith, must account the day of death joyful, since it is the passage through which he is put in possession of his eternal inheritance.

My soul, the blessed Jesus has a twofold right to his Father's inheritance: as he is the *eternal Son of God*, so he has a *natural* right, and so is he the *heir of God*, in a manner proper and peculiar only to himself: the other right he has is by *conquest*; for, by the merit of his death, he *purchased eternal life for his church*: and this right he communicates to her members, whereby they are made *joint heirs with him*. In the *first*, none has any claim; but in the *second*, he summons his elect to partake with him: yea, what portion of temporal good things the elect enjoy, when they see they have a right thereto, thro' Christ, they bless God therefore, they serve God therewith, and they enjoy their God therein; they aim to convert all their temporal favours, to spiritual purposes, under a view of blessings truly valuable and durable, which they highly esteem far above the shadows of time; such as, the method of justification, through grace, which comprises the remission of sins, and acceptance with God, they see also initial and progressive sanctification are the Redeemer's purchase. And in the sight of Christ's heirs, justification and sanctification are two of the most embroidered garments in the wardrobe of free grace. Adoption into God's family, is purchased for Christ's heirs, by Christ's blood: Christ is God's son, and consequently heir, by nature; and as Mediator, by appointment, Heb. i. 2.

But, O my soul, who can conceive the glory of Christ's purchased inheritance? It is the fruit as of his blood, so of all the flowers that grow in the garden of Christ's love; which love is the most precious ingredient in the whole composition. O what joy will it afford the believer, when put in possession of the purchased inheritance, to hear the lovely and the loving Jesus say, *This glory is the fruit of my body and blood*? What a merry feast shall it be, when the *redeemed of the Lord* shall drink of the *fruit of the vine, new with Christ in the kingdom of his Father*? And here is comfort, though this inheritance cannot be purchased for gold or silver, yet

when the elect comes to buy, the price falls to nothing ; it is *without money and without price*. All that is required is a cordial acceptance ; and God gives that also freely to all whom he has ordained unto eternal life.---And what further adds to this rich and free inheritance is, that as it is in fellowship with Christ, so with the blessed saints and angels of God : here is a close, connected association of blessed spirits in God ; a society of perfected saints, whereof Christ is the head. Here the harmony is complete ; all joy, enjoy, and praise together, without ceasing. This inheritance will be eternally seasonable, and exactly suitable to the believer's new nature. There is a principle of holiness wrought in them ; and by the purchaser's spirit kept in the heart, whereby the soul, as mindful of its divine original, loves and looks ever to its God, as its centre. It is in these sublime possessions, that a perfect love takes place : there is no divisions or quarrels there ; a Paul and a Barnabas are fully reconciled there : there is no selfish Christians there, in conceit with their own knowledge, and in love with the vain ideas of their own brain ; but all in triumph rejoice, admiring the divine perfections of Christ, their Head and Husband ; and are ever loving one another.

“ O eternal God and Father of our Lord Jesus Christ, help me
 “ to believe and confide in a purchasing Jesus, for a daily pension
 “ here, and an eternal portion hereafter. Out of his abundant
 “ fulness let me have *grace for grace*, that I may begin every day,
 “ looking to Jesus ; spend every day, leaning on Jesus ; and end
 “ my day at last, falling asleep in Jesus ; that *when Christ, who is*
 “ *my life doth appear, I may also appear with him in glory*. O save
 “ me from the painted and gilded baits of sin. Let not the tempta-
 “ tions of Satan, nor the snares of a world, nor the allurements of
 “ the flesh, be to me like the thirty pieces of silver, which a trea-
 “ cherous Judas purchased, or bartered in exchange for a Saviour,
 “ and that too at the expence of his immortal soul. Deliver me,
 “ O eternal God, from these strange gods, which most part of this
 “ world bow down before. Give grace, for Christ's sake, to *walk*
 “ *worthy of the vocation wherewith I am called, with all lowliness,*
 “ *meekness, long-suffering ; endeavouring to keep the unity of the*
 “ *spirit in the bond of peace*. As now thou beholds me, so hear,
 “ help, grant my desire, for Jesus' sake.” AMEN.

This life's a dream, an empty show ;
 But the bright world to which I go
 Hath joys substantial and sincere ;
 Grant I may find my portion there,

What

What sinners value, I resign;
 It is enough, Lord, thou art mine.
 Wrapt up in Christ's own righteousness,
 I'll triumph in his act of grace.

S E C T. XXIII.

Soliloquy on Christ's INDICTMENT

O MY soul, thou mayst say, as a Joseph was betrayed by his brethren, and David by his friend Ahitophel, and as Samson was betrayed by his Delilah, who slept in his bosom, and he in her lap; even so was the precious, loving, and lovely Jesus betrayed by Judas, one of the twelve; a person of his own family, his own familiar friend, as Psal. xli. 6.; one that had been long conversant with him; his treasurer, or steward; and the one who was entrusted with the bag; one who, by profession, had lift up his hand to Christ; but, by his villany and treachery, he lifts up his heel against his Lord and Master. O horrid! to think how this cashier should, through avarice, be so base, for the gain of thirty pieces of silver, to betray and sell his Lord, and to deliver him up to be so cruelly butchered and destroyed by his enemies! Yet so it was, O my soul; here Satan got leave, and assaulted the man, Judas, and finds him a tool fit for his purpose. Alas! he greedily grasped at the bait: he goes and offers his service to the high-priest, covenanting to betray the Lord of glory: and he made good his promise, by delivering Jesus, his Master, a prisoner into the hands of the Jewish clergy. And no sooner did they obtain their longed-for desire, but they seized the innocent Jesus; and, with great impatience, they plead the shedding of his innocent blood: their thirsting revenge, and blood-thirsting malice dreads a delay in the affair, lest the immaculate Lamb of God should escape their hands.

And now an INDICTMENT is drawn up against the *Holy One of Israel*, a black scroll filled up with revengeful and malicious calumnies and lies; wherein he is accused of many things, but have no real proof. He is charged to be a disturber of the peace; yea, they rail at him as a person unfit to live in human society; they call him a blasphemer, because he told them the greatest and sweetest truth, when he acknowledged himself the Son of God. And here, O my soul, instead of fair evidences of what they alledge against the Lord Jesus, a constant clamour, a furious importunity, and in short a continued noise must take place, and serve the turn instead of witness and proof. And here, O my soul, before so much as the

the meeting of a court, the Lord of Life being now prisoner, is most inhumanely abused, both by impertinent railing, and scolding expressions; and by their most barbarous and brutish actions; and that too before any inquiry is made concerning the fact. The scripture plainly gives account, that as soon as he was in their custody, *they bound him, and took him to the high-priest's house*, Luke xxii. 54. There our Saviour was mocked and flouted at, and blindfolded: *they struck him on the face, bidding him prophesy who smote him*. See ver. 63, 64, 65. And such abuses to prisoners are both barbarous and most illegal.

And after all these irregularities, he was carried to a court, where they had no power or authority to try him: *As soon as it was day, the elders of the people, the chief-priests, and the scribes came together, and led him into their council*, Luke xxii. 66. And here the blessed Jesus, God's own anointed High-priest, brought in before the Jewish Sanhedrim; which, indeed, according to its first constitution, consisted of seventy grave, honourable, and learned men: but, at this time, it was an assembly of malicious Scribes and Pharisees, a pack of revengeful practisers of unrighteousness: and their preses, at this time, was Caiphas, a very fit head for such a quorum. And, indeed, though they assembled, and kept a sham sort of a court, they had, at this time, no authority for it: for, the Romans had deprived them, by taking the power of hearing, determining, judging, and condemning in capital matters out of their hand; *It is not lawful for us to put any man to death*, John xviii. 31. And,

Therefore, dreading they might smart for their error, in case they passed sentence on him, they bring him to Pilate's bar: and there they begin to accuse him of several things, Luke xxiii. Pilate asks him some questions, approves of him, and withal vindicates his innocence; for, says Pilate, *I find no fault in the man*. And this only enraged the blood-thirsty foes of the holy and harmless Redeemer; so that they again repeat afresh their accusations against him. This amazed Pilate, and put him in great confusion; and, under a dread and fear of man, in order to shift the affair, he sends the blessed Jesus to Herod for trial.

Herod, being then at Jerusalem, *was exceeding glad when he saw Jesus*, who expected to have seen him work miracles; and therefore he *questioned him in many words*, but to no purpose. And meanwhile his inveterate countrymen, the chief-priests and scribes, continued vehemently to accuse him. Herod also, and his men of war, being disappointed of their expectation, they *set him at naught, mocked him, and sent him back to Pilate*. Thus was the Saviour of sinners lightly esteemed amongst the children of men,

O my soul, blush, be ashamed, amazed, to see heaven's Darling, the sparkling Diamond in the ring of glory, the second Person of the glorious Trinity, by whom the heavens and earth, and all therein were created, thus brought to trial at man's bar, sent from court to court, from judge to judge, to wait the most unjust sentence of the creature. Yet thus it was, and hereby thou mayst see, O my soul, the decree of heaven will and must prevail.

And now, being come back to Pilate's bar, many things groundless were a-new laid to his charge; and rather than their hellish enterprizes and their malicious designs should fail, they exert their utmost power and policy to stubborn false witnesses, to take away the life of the most holy and Just One, whose errand to the world was to save the lives and souls of others. We are told by the evangelist Matthew, chap. xxvi. 59. that *the chief priests and elders, and all the council, sought false witnesses against Jesus, to put him to death*. It is here they acted as if they did not stick at the grossest perjury, if they can but obtain their end. (And even at this day, O my soul, what will not malice against Christ and his cause transport wicked men to do?) O here again, how most inhumanely is he treat during his trial at this bar? Here they are so incensed and provoked at him, for his silence, that they fret with impatience: and yet when, most pertinently and to purpose, he makes answer, *they smite him on the mouth, and scoff at him* for what he speaks. And here that prophecy of Isaiah is fulfilled, chap. liii. 7. *He is oppressed and afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth*. One while, because he thought not fit to give answer to their cunning and ensnaring questions, he is silent; then the high-priest cries out, *Answerest thou nothing? what is it that these witness against thee?* Matth. xxvi. 62. And Pilate the governor saith, Matth. xxvii. 13. *Hearest thou not how many things they do witness against thee?* And when the blessed Prisoner makes his defence, in the words of truth and soberness, they, contrary to all law, *smite him for speaking*; John xviii. 22. *And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand*. And herein the meekness and patience of the truly humble and spotless holy Jesus, conspicuously appeared; for, all that he said to the wretch who smote him was, *If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?* And now, after all that had past, and Pilate's having heard all that was alledged against him, and had perceived all their accusations were the mere effects of prejudice and malice, he openly professed, that *he found no fault in him*. And when they urged him to proceed to sentence against him, his reply was, *What*

evil hath he done? Mark xv. 14. *But they cried out the more exceedingly, Crucify him.* Here the confused noise and out-cry, made by the mob, and assembled rabble, and the chief priests and scribes (the principal incendiaries) prevailed: upon which, *when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, and said, I am innocent of the blood of this just person, see ye to it,* Matth. xxvii. 24. Here observe, the conscience of the judge persuades him of Christ's innocency, and yet he gives sentence against him to please the people; *And Pilate gave sentence, that it should be as they required,* Luke xxiii. 24.: that is, that the Lord of Glory should be nailed to a cross, and there to hang till he was dead.

And thus, my soul, the Indictment of Christ, the libel made up against him, was a heap of lies, and confused noise, the mere effect of spite and malice; and yet the trial is carried on, contrary to all law and reason. Admire, O my soul, the eternal never-failing decree of heaven, in favour of elect souls. O view, in faith and in fear, *the mighty God, the everlasting Father, the Prince of Peace,* whose name is, *Wonderful*, because of his birth, and here as wonderful, because of his trial and death. O my soul, stand amazed to see the Judge of the whole universe, before whom the quick and dead must appear, to receive their final sentence; to see him who shall judge the world in righteousness, stand and receive a sentence from the mortal gods of this earth, a set of unrighteous and corrupt judges.

“O Almighty Lord God, enable me to believe these sacred truths, which, while I here write them with pen and ink, on paper, Lord write them in my heart. O let them be impressed in the inward recesses of my soul: and may I be persuaded firmly, that the glorious Prince of Life, the Saviour of sinners, who stood a prisoner, and was condemned at a human tribunal, (where he was denied the common privileges, which the grossest criminals may claim in terms of law) shall one day come, and erect a throne of judgment, upon which he will sit in the clouds, surrounded and attended upon with thousands, and his ten thousands of his mighty angels and glorified saints. Till then, may I, while in the body, and when in the spirit, never cease, but say, Blessed be God the Father, for the decree of heaven, in the humiliation and exaltation of Jesus Christ.” AMEN.

False witnesses rose, to Christ's charge,
Untruths they laid, and did enlarge.

The

The Priests, the Scribes, the Jews, his kin,
 Accus'd the Lord, who check'd their sin.
 His soul they griev'd with hateful lies,
 And charge his lips with blasphemies.
 They rail'd at him with slanderous tongue;
 The faithless judge sustains the wrong.

S E C T. XXIV.

Soliloquy on the SUFFERINGS of Christ.

MY soul, when thou readest the fifty-third chapter of Isaiah, thou mayst plainly perceive the SUFFERINGS of Christ, the second glorious person of the ever blessed Trinity, were determined in the court of heaven before time began: and, in the *fulness of time*, *and sent forth his Son made of a woman*, that the eternal decree might be accomplished. There is a faithful account of the Redeemer's birth, life, and death, set down in the everlasting gospel: and when thou readest concerning the same, how the *Prince of life*, the *King of glory*, the *Creator of the world*, was received and treated by his creatures, by sinners of mankind, whom he came to redeem, thou must conclude he was a *man of sorrows*, and *acquainted with grief*; and that the whole of his life was a mere scene of misery; and on his arraignment, after he was apprehended, in their pretended judicial procedure against him, he is examined of his doctrine, expecting him to be a false prophet. O view, my soul, the blessed Jesus, his mild behaviour under all his affronts, as thou hast it recorded by the evangelist John, chap. xviii, xix, xx, &c. And when the high-priest said, *I adjure thee, by the living God, that thou tell whether thou be the Christ, the Son of God*, Matth. xxvi. 63. *Jesus said unto him, Thou hast said*, ver. 64. The blessed Jesus witnessed a good confession before Pontius Pilate, and was condemned by him, 1 Tim. 6. 13. Here is God himself condemned by man, at the bar of an earthly worm: such a dread of man seized the faithful judge, that he ordered it should be so as they required.

O my soul, if thou launchest forth, by way of meditation, into the ocean of Christ's sufferings, thou wilt soon perceive an utter impossibility in any finite being, to conceive, or express the manifold numberless afflictions he underwent, the agonies and extreme sufferings he met with, while travelling through this world; and, in particular, when he poured out his soul upon the cross, an extortory offering for sin; it was then that thy glorious Bridegroom the elect seed might have said, as his spouse, in her day of affliction

tion and desertion, Lam. i. 12. *Is there any sorrow like to my sorrow.* He suffered in the body by great, acute, and extreme sufferings; they were very sharp, Psal. xxii. 16. *They pierced my hand and my feet.* His sufferings were universal: they seized all his members from head to foot; his head wounded with thorns, his back with stripes and bloody lashes, his side with a spear, his hands and feet with nails; the whole of his body was super-extended and over-stretched, by hanging upon that cruel engine of the cross. Here wave broke in upon the back of wave; yea, the swelling billows of the wrath of a justly displeased and angry God made breach upon breach, upon Christ for man's sin. My soul, *the wrath of a king like the roaring of a lion*; but what proportion has that to the wrath of the almighty God? Nahum i. 6. *Who can stand before his indignation? and who can abide in the fierceness of his anger?* &c. Here was the pure unmixed wrath of God poured out upon Christ. O my soul, what a pass was the Darling of heaven come to? O how the Lord and Lawgiver reduced under the load of sufferings, as need the comfort of prayer? the God-man, sweet Jesus Christ, prostrate to his knees and prayers, when in an agony! How is the Lord of life brought to a low pass, when on the cross, to cry out, *My God, my God, why hast thou forsaken me?* "This is, says a Divine, more than if the whole light of the sun was extinguished, and it behoved to borrow a light from a candle on earth; yea, and the whole sea and rivers dried up, and they behoved to beg for drops of dew from the clouds to supply their want." Though there was a sea of joy in Christ within him, yet not one drop can issue out on the powers of his soul: joy is sad; fairness black; faith feareth and trembleth. The glorious, almighty, infinite Angel lieth under the drops of the comfort of a creature-nothing: rich beggeth at poverty's door, when the Saviour of sinners, God himself, was in spirit fainting away for thirst, the light grew dark, the greenness withered, and cast its bloom, the Glory and Flower of heaven standeth sad and heavy at the jaws and mouth of hell: and Matthew xxvi. 39. he prays to have the cup removed; but is not answered; yea, a second time he cries, *If it be possible, remove this cup.* Alas, how here is the eternal and substantial Son of God exposed, knocking, and lying with his face on the earth, and his Father's door of grace and glory fast bolted against him? The real and natural Son of God cries, with tears, but cannot get one word from heaven: there is nothing like a glance of that wonted glory that was natural and due to him, as God: yea, he must cry a third time, *O my Father, remove this cup.* And yet, under all the pressure of soul, he according to contract, submitted to the divine will of his Father, to teach us our duty. Christ makes use of prayer, even when he has

he great business in hand, to transact with God and divine justice, in the weighty bargain of paying a ransom of his dearest and most precious blood, that he might open a new way to heaven. He had to contend with devils, spoil principalities, and vanquish powers: he must subdue the devil, overcome death, and conquer hell, in order to redeem his catholic church from the second death. And, in order to make the conquest complete, he must, *through the eternal Spirit, offer up himself a sacrifice to God*, for the sins of the whole elect world.

O my soul, admire the sufferings of the Lord Jesus Christ: there is no misery like his misery; nothing parallel thereto, neither can any thing bear proportion therewith; for, even all the sufferings of mystical Christ are but for a *moment*, for a *night*, and *joy comes in the morning*, Psal. xxx. 5. And Hos. vi. 1, 2. *He hath torn, he will heal: in the third day he will raise us up, and we shall live in his sight*. Great were the sufferings of the Redeemer: he had the load of all that wrath that was due to the whole elect seed, for sin, at once upon him. O what a glorious person is the eternal and only begotten Son of God? a person of infinite worth and dignity. O my soul, this patient Jesus, he is of equal dignity with the Father, being acknowledged the *Man that is God's Fellow*, Zech. xiii. 7. And, Phil. ii. 6. *Who being in the form of God, thought it no robbery to be equal with God*. And hence, my soul, thou must be assured of the infinite value of Christ's sufferings; and from the dignity of the suffering person of Jesus, thou must believe there ariseth a full and complete satisfaction to God for sin. The most terrible sufferings of the royal person of Jesus Christ were of more worth and value than the souls and bodies of all men; and therefore the scripture wonderfully expresseth it, 1 John iii. 16. *Hereby perceive we the love of God, because he laid down his life for us*. And Acts xx. 28. the apostle there gives advice to *feed the church of God which he purchased with his own blood*. Wonder of wonders! God laid down his life, and shed his blood for sinners. O how inestimable above all calculation must the sufferings of this great God be! The sufferings of the Lord Jesus Christ, though temporal, must far outweigh the eternal sufferings of angels, worlds, and men: and no wonder, for this blessed Jesus had the most spiritual life that ever was, and yet he breathed it out. O valuable life! O my soul, to think how the life of him, who saw and enjoyed God in a personal union, must be veiled and covered, and hereby fruition and possession in many degrees lessened, though in right and foundation it could not be removed: by these dreadful and terrible sufferings of the Redeemer, the sense and actual fruition of God, in vision, was overclouded; but life in the fountain stood

safe in the blessed union betwixt the Father and him. The most direful effects in bruising, grinding, and breaking the Son of God between the millstones of divine wrath, were here in Christ's sufferings; and yet the infinite love of God's heart remained the same to Christ, without any shadow of change. God's hand was against Christ, but his heart was for him: hence the saddest sufferings of Christ were by divine dispensation. It is most certain, God could not hate the Son of his love: but, in a free dispensation, he pursued him in wrath as a Surety; and mean-time loved him as his Son. Therefore, O my soul, admire the love of God the Father in exposing the Son of his love, and that because of his love to an evil world. Plead, my soul, with God, for a sound faith in gospel truth.

“ O everlasting Father, God of love, thou hast displayed the impartiality of thy divine justice, in prosecuting thy eternal Son as the Surety of elect sinners. Strange, terrible, dismal, and dreadful were the sufferings which Christ, according to covenant with his Father, has once suffered for sins, the *just for the unjust, that he might bring sinners to God*; being put to death in the flesh, but quickened by the Spirit! Give me strong faith, with respect to this article of my creed; and, in particular, confirm me, by a sound faith, with respect to the completeness of satisfaction given by, and arising from the sufferings of Christ, the justice of God, upon the account of the shedding of his immaculate blood. O Father, *lead not into temptation, but deliver me from evil*; or, if thou shouldst see fit to try thy unworthy creature, by a course of passive obedience, let my suffering be for righteousness sake: let it be for well-doing, and not for evil-doing, not as an evil doer, but according to the will of God committing the keeping of my soul to thee, in well-doing, unto a faithful Creator. And, under all that can befall me, give me grace to remember what Christ did and suffered for sinners of mankind.” AMEN.

O Father, help me to record
 The pain and anguish of my Lord.
 Around him did earth's billows roll,
 Threatening to overwhelm his soul.
 Upon the cross expir'd his breath,
 While devils, and the powers of death,
 Did plot and 'gainst his soul combine,
 To execute the curs'd design.
 But sorrows of our dying Lord,
 The honours of God's law restor'd.
 And the great God of power and love,
 Made Jesus' cross, a blessing prove.

S E C T. XXV.

Soliloquy on JUSTIFICATION by Christ.

O MY soul, JUSTIFICATION is a glorious privilege; it is one of the great benefits which those who are called and chosen of God, do partake of in this present life; it consists of the *pardon of sin*, Acts xiii. 38, 39.; and of the *acceptation of the sinner's person as righteous in God's sight*, Rom. v. 1, 2. It is a glorious act of free grace in God; *being freely justified by his grace, through the redemption that is in Christ Jesus*, Rom. iii. 24. It is for the righteousness of Christ *imputed to us*: *Even as David describeth the blessedness of the man, unto whom God imputeth righteousness without works*, Rom. iv. 6. And this righteousness of Christ is made ours, by the application of it to us by faith, Gal. ii. 16. It is by Christ's righteousness only, without any mixture of the sinner's deeds or doing: So Rom. iii. 28. *Therefore we conclude, that a man is justified by faith, without the deeds of the law*. And though it is said, James ii. 14. *What doth it profit, though a man say he has faith, and has not works? Can faith save him?* Yet here is no contradiction; for Paul, as above, *excluding works*, speaks of our justification *before God*; and James, *including works*, speaks of them as that they are an evidence to justify us *before men*, with respect to our having faith: for it is most certain, that whoever are truly justified, do believe, and *will be careful to maintain good works*: but none can be really justified by works, because *all are guilty before God*; as Gal. iii. 10. *Cursed is he that continueth not in all things which are written in the book of the law, to do them*.

O my soul, Justification is a special benefit: and to be truly justified, by the Judge, Christ Jesus, is the same with being acknowledged of, and declared by him to be just; and to be absolved in judgment, is the very opposite to being condemned: so that, whatever condemnation be, justification must be the contrary; they are both judicial terms, used in judgment, holden on matters of life and death. Condemnation is the sentence of a righteous judge, adjudging a malefactor for some capital crime to die: then, sure, justification is the sentence of God, the righteous Judge, absolving the man that is in Christ, from sin and death, and accepting of him to life, for the righteousness of Christ is his.

Now then, my soul, the question is, *Whether the works of sanctification, inherent in the soul; or the righteousness of Christ, given to the sinner, and accounted really theirs, do justify?* It is most certain, there is an inherent sanctification in God's children; and that

they are in a great measure changed from unrighteousness to righteousness: but, my soul, alas! herein is no perfection: and consequently, a righteousness of this stamp, though the true and genuine fruit of faith, and the effect of the Spirit's influence; yet it can never be sufficient to purchase or procure an absolvitory sentence from death. But blessed be God for his sacred word, wherein it is revealed, that there is a righteousness by which, and upon account whereof, elect souls are justified in the sight of God: and this righteousness is called, the *Righteousness of Christ*, because he, by a perfect and meritorious obedience, brought it in, when *he made an end of sin*, by the sacrifice of himself: yea, it is inherent in him as the only proper person; he procured and purchased it, by fulfilling the mandatory part of the law. It is called *GOD'S Righteousness*, because, in his marvellous wisdom, he found it out, wrought it out, and accepteth of it: it is called the *Righteousness of FAITH*, because faith is the *instrument* by which the soul apprehends it: it is called the *GIFT of Righteousness*, because it is *freely* conferred, without any meritorious causality on our part: and it is called *OUR Righteousness*, because it is given us of God by *imputation*, and upon our part, by *acceptation*, through faith, which also is the *gift of God*. And thus, both these two ways is Christ's righteousness called, and really made ours.

And now, O my soul, what comfort does the everlasting gospel afford, in revealing such a glorious method of Justification? for, unto whomsoever God, the eternal Father, imputes Christ's righteousness, even though the vilest of Adam's race, these shall be *washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. Thou canst have no hope of justification otherwise; for, were there one precept given thee to observe, wert thou required to perform one duty perfectly, were there but the least degree or measure of an unmixed righteousness demanded of thee, and thy justification and sentence depending thereon, thou must of necessity tremble and despair, under the dread of a fatal issue: but since otherwise, that glad tidings are revealed, and the joyful sound is spread, bless God, O my soul, daily for his written word, wherein is revealed his eternal Word, Jesus Christ, made of the Father, to elect souls, *Wisdom, Righteousness, Sanctification, and Redemption*.

It is to the blessed Jesus all judgment is committed; for, *the Father judgeth no man*, without Christ his vicegerent, *that all men may honour the Son, as they honour the Father*. O think, did Christ come down and suffer, and weep, bleed, and die, for sinners? and will he himself condemn any who confide in his righteousness, for their justification? Did he make a bath of his blood, to wash away the

the

the sins of the elect; and a garment of his righteousness, to cover their nakedness? and will he himself, who is to be their Judge, expose them to shame? O my soul, did he undertake for thy salvation, and dost thou wholly depend on him therefore? And dost thou daily aim to adore him, because he lets thee see that thou hast not one rag of righteousness? And will the sweet Jesus, who bought souls at such a dear rate, be against, or destroy any who, through grace, are enabled to come to him? The sincere believer, when in the exercise of faith, and feels his soul enflamed with an ardent love to the unseen Jesus, may then with joy say, with respect to the great and last day, "Let the devil and the wicked tremble; let Satan accuse; let the law and justice demand; my Surety has fully discharged my debt: yea, the Redeemer, the only Judge of the quick and the dead, he knows who are his; he will answer for them; he will claim them as his own; he will count them as such, when he maketh up his jewels."

Wherefore, O my soul, daily plead; O plead earnestly, that thou mayst be found classed amongst the *redeemed of the Lord*, amongst the *ransomed in Zion*, and then that day will be a welcome and a delightful day to thee. O what a strange and wonderful expression is uttered by Paul, 1 Cor. vi. 2, 3. *Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?* O wonderful! that Christ should, at that day, take his people into commission with him, as it were, to sit by him and approve his righteous judgment. My soul, did not sacred writ, the gospel, reveal this; an advancement of this kind would seem improbable and incredible, and such language very arrogant. Therefore, believing God's word, *rejoice*, O true believers; yet *join trembling with your mirth*; and *watch*, says the Judge; and what you have *hold fast till I come*, Rev. ii. 25.

O adore the infinite wisdom and mercy of God, in the method of gospel justification through Jesus Christ. O how was man involved into a state of misery by sin? Storms of God's wrath hung over sinners heads, and might have justly fallen upon, and ruined the whole of the human race. Alas! how or what way could man escape, or expect to be justified? Was there any apparent possibility that the holy law of the Almighty God might be abrogated, that the guilty man might be acquitted? Or, was the eternal Jehovah, to wave his justice and holiness, that his rich mercy might be made manifest? No, my soul; by no means: his law is sacred and honourable; and his justice must be satisfied. Whence then shall a satisfaction come? No creature, no man, no angel could or durst entertain such a thought, as that one of the glorious Trinity should undertake to do it upon man's behalf: but this the only wise God had foreordained,

dained, in his word he has made it known : this heavenly mystery is revealed in the glorious gospel, that the second person, the Son of God, he who is very God, leaves his Father's bosom, assumes our frail flesh, and in our nature *fulfils all righteousness* : yea, was made *sin* and a *curse*, for elect souls, that they *might be made the righteousness of God in him*, and be justified, and pardoned, yea, made sons of God, and heirs of heaven, and eternal life.

O my soul, what manner of person oughtest thou to be, since thy lot is cast in a land where the pure light of the gospel shines ? O ! couldst thou, in the exercise of faith, look and behold sin, in the red glass of Christ's sufferings, thou durst not entertain slight thoughts of it ; thou wouldst be afraid lest thereby thou shouldst be found to despise the great sacrifice of his atoning blood, and crucifying the Lord of glory afresh. O plead grace, my soul, to glorify the righteousness and satisfaction of Christ, by believing in him. Whatever thy debts are, however great, venture all ; thy soul, and thy all upon the Surety Christ, who paid all justice could demand, and obtained a full and complete discharge in and by his resurrection from the dead. O my soul, hide thyself in the cliffs of the rock Christ, in his precious wounds, as a safe city of refuge ; there the avenging law being satisfied by him, cannot pursue and overtake thee.

“ O merciful Father, let thy Christ be ever precious in my sight ;
 “ may he be in my view and esteem the Superlative and altogether
 “ Lovely. May I always admire and confide in the person of God's
 “ eternal Word : may I adore thee for that union whereby Christ
 “ became IMMANUEL, God and man, a *God with us*. May I act
 “ faith in his blood, as a laver ; and his death, as a sweet-smelling
 “ sacrifice. O help me to meditate on the unfearchable riches of his
 “ merit : and may I ever have a high esteem of his righteousness,
 “ imputed to elect souls wherewith thou art ever well-pleased, and
 “ whereby, upon account whereof, I only can be accepted of by thee.
 “ Lord, grant it may be my mercy, through eternity, to join with
 “ the debtors of free grace, in ascribing glory to the Surety Christ
 “ Jesus, who has satisfied justice for the sins of an elect world, and
 “ makes his righteousness reach down to every believer in this world.
 “ To his name be praise.” AMEN.

Christ's righteousness is deep and high ;

His glory spreads beyond the sky :

Unfearchable are all his deeds ;

And all my thought and praise exceeds.

When I am compass'd with distress,

I'll plead Christ's perfect righteousness :

I'll mention, Lord, but only thine,

Thro' strength of thy free grace divine.

S E C T. XXVI.

Saliloquy on the TRAGICAL NATURE of Christ's death.

O MY soul, it is most amazing and wonderful, that the *Prince of life*, the very spring and fountain of all life in others, should himself expire and die. He descended from a state of sublime glory; he condescended to be made, the Son of man, that the sons of men might become again the sons of God: *he humbled himself, and became obedient to death, even to the death of the cross.* And this was the principal step of Christ's humiliation; and this is the chief and ground pillar of the Christian's hope and consolation. The sweet and blessed Jesus appeared in our world with a firm resolution, yea, as strong intention to die, as to live; as willing to be a pained and afflicted man, as to be made man. But, O my soul, the *quality* of Christ's death renders it a humbling and melancholy tragedy. Since there was engraven on Christ's cross, pain, reproach, shame, and the curse of God and man, it was a violent, a slow, a lingering, an ignominious, and accursed death as to its kind; *they pierced my hands and my feet*, Psal. xxii. 16. Here was strong nails drove through each hand and foot of Christ; the most nervous parts of his body. And John xix. 34. *A soldier pierces his side with a spear, and forthwith came out blood and water.* Here is no less than five green wounds, issuing streams of blood, which must surely occasion great torment, and yet slowly carry off the sweet life of the blessed Redeemer of God's elect. Thus it is said, Isa. liii. 8. *He was cut off from the land of the living.* And yet voluntarily, John x. 17. *He laid down his life of himself, no man took it from him.*

O my soul, what a TRAGICAL SCENE, and *mournful sight* was it, to see the weight of Christ's body lifted from the earth, hanging upon four pining and tormenting pillars, the Lord's blessed hands and feet. Here the cross was not only a *curfed* gibbet, but a *tormenting* rack. And, my soul, according to the sentiments of many divines, all that pain which the damned shall feel, and the elect deserved to suffer, met at once in the suffering person of Christ. And what doubtless more aggravated Christ's pain and torment, was, that his very natural life had a sweet and pleasant dwelling, seated in the midst of choice, and excellent delights, like a tree growing on the bank of a sweet river: it was planted beside the glorious Godhead personally; and doubtless the more beautiful, pleasant, and green, this Flower of Jesse was, the more violent pain did he suffer, when death was hewing him down, and cutting

ting off this delicious tree of life from the land of our living. And yet notwithstanding of all Christ's misery, it is certain, there was much more good-will and free love infinitely in Christ's blood than there was violence and pain : for, every stream of his blood flowed in a channel of love and free grace.

But yet, my soul, death was a sharp, rough, and thorny road, which Christ, in his journey, past through. And the *ignominious* nature of Christ's death appears the more, in that the *Lord of life* should be exposed so much to *shame* ; for this shameful death was appointed commonly for the basest and vilest of mankind ; being stript quite naked, exposed to the view of all the spectators, when so crucified. Shame and sin are of one blood and kin ; and consequently, as Christ had *done no violence, neither was guile found in his mouth* ; therefore, he can be no more capable of shame than of sin. It is, indeed, very certain, O my soul, that the man Christ Jesus, came out of the virgin's womb, clothed with the white robe of innocency : and it is as certain, he never did contract one black spot on that fair robe of the bright image of God, from the womb to the grave. But though our Redeemer could not be ashamed, upon account of any sin done by himself ; yet, as he was our Surety, *he was made sin for us*, and bore the shame of our sin ; and so was not free of sin *passively*, as it is a punishment of sin : and that which is *penal* in shame, the Lord Jesus did bear ; Isa. l. 6. *I hid not my face from shame*. Heb. xii. 2. *He endured the cross, despising the shame*. Yea, in many respects, he *bore shame*, as Phil. ii. 6, 7. &c. In all the steps of his passion, reproach and shame did attend : the crown of thorns he wore, the reed put in his hand, the mocking of him, by bowing the knee before him, was all done in scorn and contempt of his Kingly power ; when they cried out, *Hail, king of the Jews*, thy covered his face : putting all the scorn and shame they could upon his prophetic office, and then they cried out, *Prophecy who smote thee* : and when he officiated as the High-priest for God's elect, by offering up himself a sacrifice, they then wag their heads, and shut out the lip, saying, *He trusted in God, let him save him now*.

My soul, it was most inglorious to see the innocent Jesus, the Lord of glory, carrying his cross on his back through the city, and and out of the ports of Jerusalem, surrounded and followed by a gazing and clamorous mob. It was also very tragical, as it was a *curfed* death that he was to die : for it is written, *Curfed is every one that hangeth on a tree*, Gal. iii. 13. It was in equivalency, an eternal vengeance, and that wrath which all the elect were for ever to suffer in hell, as the due desert of their sin : such a curse as is due to all such, as abide not in all that is written in the law of God to do it, was
upon

upon Christ; a real and a moral curse. And for this purpose Christ was devoted and set a-part, in the eternal counsel of God. He was the Lamb set a-part to be the bloody sacrifice for sin, before the foundation of the world was laid; yea, and for the elect's sake he devoted, vowed, and sanctified himself for the Redeemer's work. He was, as it were, prepared for the race, to run through the straits and depths of death, and hell: he had a *body prepared*, every way furnished to undergo the wrath of God. He bore all with equal patience, though he was dishonoured, rejected, and contemned. He was the *stone rejected by the builders*, Acts iv. 11. And yet all he underwent did not, in the least, impair Christ's love, or change his mind; as he himself said, *Greater love hath no man, than that he lay down his life for his friends*, John xv. 13. But here the blessed Jesus went on to the first and second death, so far as to satisfy justice; for after his love burnt and consumed him till he died, it followed and pursued his lost spouse, through the land of death, the grave; through hell, and the curses of an angry God: and this shining sun of Christ's love burns hot down from heaven this day.

O my soul, what an amazement is it, that the fairest Rose of heaven's garden, the Lord Jesus Christ, who had life, and greenness in abundance, and yet must wither? This fountain of heaven had seas of water, and yet, by death, must be dried up. And all this, O my soul, was fore-ordained, in the eternal counsel of God, and prefigured by types and sacrifices, and especially by the brazen serpent, lift up in the wilderness, that so when the children of Israel were stung, they might look to it, and be healed: so Jesus Christ being lifted up on the cross, was, that all sinners, sensible of their being stung with the poisoned dart of sin, might look to him, with the eye of faith, and be cured.

And therefore, O my soul, though the violent, painful, shameful, and cursed death of the cross, be both amazing, and very tragical; yet, to the sincere Christian, and sound believer, sweet and precious fruits spring up, and grow on the tree of the cross. Also, O my soul, remember there is nothing concerning the manner of Christ's death but what behoved to be, since, by God's sacred word, all was determined in the depth of God's infinite wisdom, before time took place: for, the sweet and blessed Jesus, when one of his disciples drew a sword in defence of him, as his Lord and Master, he rebuking said to him, Matth. xxvi. 54. *How then shall the scriptures be fulfilled.* And in the preceding verse 31. he tells them, *It is written, I will smite the shepherd, and the sheep shall be scattered.* And John iii. 14. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.* And in Psal. xxii. 16. it is clearly prophesied concerning the death and sufferings of this glorious *Plant of Renown.*

And Zech. xii. 10. it is plainly declared, *They shall look upon me whom they have pierced, and mourn, &c.*

Now, O my soul, is it not a great mercy, that the gospel not only relates the *tragical* account of Christ's ignominious death, but also declares the *glorious resurrection* of a crucified Saviour. As in the gospel, we have the history of Christ's crucifixion, whereby justice was satisfied, divine wrath appeased, and the elect's guilt expiated; so there we have the joyful account of his ascending up on high, after his finishing here what was to be done, according to commission from God the Father, and his sitting down at God's right hand, as high Lord Redeemer of God's elect: there he, by intercession, preserves and promotes his purchased peace of reconciliation; and there he is the *Prince exalted to give repentance to the house of Israel, and remission of sin to the Gentile isles.*

“ O Almighty one God, make me to hate sin; let me trembling
“ view the power of thy impartial justice, exerted in the astonish-
“ ing nature of Christ's death. Make me silently and sincerely re-
“ joice in the spirit, when thou lettest me see, that all the Re-
“ deemer suffered was according to the heavenly decree, and in or-
“ der to manifest thy infinite and eternal love to a chosen race.
“ May I; in the exercise of faith, account it the doing of the Lord:
“ and daily bless thee for the fair and flourishing blossoms of rich
“ and free grace, that spring from the tree of the cross, and pro-
“ duce the fruits of eternal salvation to elect sinners. God grant I
“ may share therein for Christ's sake.” AMEN.

My soul, in God, view justice, power, and love,
Who makes the cross of Christ a blessing prove.
The bitter pangs of our expiring Lord,
The honours of God's holy law record.
The dreadful sufferings of God's only Son,
Atonement made for sins that we have done.
Grant me and mine, and all thine may record,
The love and sorrows of our dying Lord.

S E C T. XXVII.

Soliloquy on the SACRIFICE of Christ.

O MY soul, many *sacrifices* were offered under the law, and that by God's appointment. The patriarch Jacob is said to *offer sacrifice to the God of his father Isaac*, Gen. xvi. 1. And under the Mosaic dispensation, sacrifices are appointed and practised

practised, Lev. iii. 2. and xvi. 30. But when the *fulness of time* was come, what the law could not do, in that it was weak, through the flesh, God sent his own Son in the likeness of sinful flesh; and he became a sacrifice for sin, and so condemned sin in the flesh: and then all other sacrifices must cease, and this EVANGELICAL SACRIFICE must take place. It is revealed that *Christ loved us, and bath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour*, Eph. v. 2. And of this the inspired Psalmist speaks, Psal. xl. 6. when he says, *Sacrifice and offering thou didst not desire; burnt and sin-offerings hast thou not required*: as if, O my soul, the Lord Jehovah had said "My soul delights no more in your bleeding goats, nor your slain bullocks;" and then answers the appointed Saviour, *Lo, I come, to do thy will, O my God; in the volume of thy book it is written of me: thy law is within my heart*. It is not the blood of beasts shed upon the altar that can purify the conscience, or make atonement for one sin.

But, O my soul, Christ the eternal glorious High-priest made an offering of his own blood; and herein he transcended all other high-priests, in that he had abundance of his own to offer: yea, and he offered not only the *body prepared for him*, but he gave his *very soul an offering for sin*, Isa. liiii. 10. And when the blessed Jesus came to offer his sacrifice, he stood not only in the capacity of a Priest, but also in the capacity of a Sponsor and Surety; and so his soul stood in the place of our souls, and his body in the stead of our bodies: and therefore no more need for bleeeing birds, hyssop branches, sprinkling priest, nor running brook, nor slain heifer; nor a flood, nor sea of blood, flowing from a thousand rams, or calves of a year old; nor ten thousand rivers of oil, nor of giving a first-born, for transgression: all these cannot atone for one sin of the soul. All these sacrifices under the law, were but so many types of the gospel sacrifice. It is the glorious and rich sacrifice that Christ offered up, that only did atone for sin and expiate guilt: he is the all-sufficient sacrifice; and being now once offered, there is no more need for shedding of blood. The apostle says, 1 Pet. i. 19. *We were redeemed with the precious blood of the Son of God*. And Acts. xx. 28. that sacrifice is called, the *blood of God*. This expiatory sacrifice behoved to be equivalent, in its own intrinsical value, to all the souls and bodies that were to be redeemed by it; and so it was, and more also: for, there was herein an overplus of merit, upon account whereof an incorruptible inheritance is purchased for the redeemed. And it is most certain, that the soul and body of Jesus Christ, the only eternal Son of God, must be more excellent than all the souls and bodies in the world beside: though, as he was God, he could not suffer; yet, as man, he had a body well prepared

for performing the Redeemer's work, and to enable him to bear up under the heavy load of the elect's sins; for, *it pleased the Lord to lay on him the iniquities of an elect world.*

O my soul, Christ's once-offered sacrifice is a most complete and all-sufficient oblation, whereby the sins of all, for whom he made offering, are fully expiate, and that in all ages of the world; for, the virtue of this atoning sacrifice, reacheth backward as far as the first Adam; and foreward, to the last person elected, springing from him. Christ is styled the slain Lamb before the foundation of the world, Rev. xiii. 8. And Heb. xiii. 8. Christ is said to *be the same, yesterday, to-day, and for ever.* Therefore, my soul, no tract of time, can in the least, diminish or eclipse the virtue of this sacrifice: it is eternally and everlastingly green, fresh, vigorous, and potent; and now as acceptable as the first hour it was offered: yea, and all the sacrifices of obedience, presented by redeemed and renewed souls, are only acceptable, when offered in the faith of this one atoning sacrifice; yea, this sacrifice of Christ continues virtually; for the same Priest that made the offering, doth daily in the heavens, as a High-priest, make intercession for all who have their whole dependence, for the pardon of their sin, fixed upon the atoning sacrifice.

The whole of the legal sacrifices may be said to bring, or keep sin in remembrance, but never had any virtue to atone for, or to expiate guilt, Heb. ix. 9, 12. *Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Neither by the blood of goats and calves; but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.* What virtue they had, consisted in the typical relation they stood in to this sacrifice. This, O my soul, is the sacrifice of inestimable and inconceivable value: and hence arise all the choice and excellent blessings that believers have in hand and in hope, for and through eternity: it is hence that the transgressor of the law is justified, adopted, and sanctified; hence there is peace with God, and pardon of sin. Hence there is acceptation with God; and hence a hope of eternal glory flows, Heb. ix. 14. *It is the blood of Christ, who, through the eternal Spirit, offered up himself without Spot to God, that purges the conscience from dead works, viz. from the sentence of condemnation and death, as attested by conscience, to be the due desert of our work.*

O my soul, admire the dignity of Christ's person, who appeared Priest for elect sinners; a glorious God-man, holy, harmless, undefiled, Heb. vii. 26. Admire the holiness of his nature, and the eternity of his office; *He is a Priest for ever*, Heb. v. 6. Psal. cx. 4: and it is said of him, John x. 15. *That he laid down his life for the*

the sheep; yea, he bought the church with his blood, Acts xx. 28. And, as a faithful Surety, Christ, the High-priest, approached, as to a devouring fire, into the presence of the incensed Majesty of God, the Creditor, with his sacrifice, as the penalty exacted, in a way of satisfaction for the elect's sins. And thus he *poured out his soul an offering for sin*; and by his being lifted up on the cross, he draws rebel souls, and makes them *willing in the day of his power*. And as he is a *Prince and a Saviour, now exalted to give repentance and remission of sins*, to Jew or Gentile, who believe; so he sends his Holy Spirit, according to his promise, in order to apply his blessings and benefits to the sons of grace, and heirs of glory: whereby the grace of God is made to appear to mankind, and the great salvation is made to spread; the kingdom of Satan is made to shake, and the promised seed of the woman breaks the head of the serpent. And under all, my soul, the sweet and excellent effects of this sacrifice, God the Father is well-pleased: it is an odour of a sweet-smelling favour, whereof all the costly perfumes, under the law, were but types and shadows.

"O eternally great God, and the Father of our Lord Jesus Christ, instruct and teach me, a poor soul, a miserable sinner, daily to present the sacrifices of a broken and contrite spirit, in conjunction with the most sincere and due obedience to thee. O heavenly Father, grant that through the influencing grace of God, the Holy Ghost, I may offer up prayer and praise to thee always, in the exercise of sound faith, in this one only atoning sacrifice of the blood of thy eternal Son, who is blessed for ever and ever."

AMEN:

No goats nor bullocks, blood when spilt,
Could ever cleanse a soul from guilt:
No sacrifice could e'er atone
For sin, but blood of Christ alone.
Christ on the cross was lift up high,
But now he's crown'd beyond the sky.
He magnified God's holy law,
And does souls to obedience draw.

S E C T. XXVIII.

Soliloquy on the SATISFACTION of Christ.

HERE, O my soul, is a subject worthy of thy notice; yea, here is a doctrinal truth thou must be well acquainted with, and fully persuaded of, that Jesus Christ gave a complete SATISFACTION to God the Father; and so he purchased a peace of reconciliation for sinners: *Wherefore, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest, in things pertaining to God, to make reconciliation for the sins of the people*, Heb. ii. 17. And, my soul, this reconciliation made, or SATISFACTION given, by God the Son, to God the Father, doth fully imply, that some offence, or injury, has been given, either done by Christ himself, or some other, to God the eternal Parent, and righteous Father. The innocent Jesus himself, it cannot be: therefore, if the cause of this satisfaction be sincerely inquired into, thou wilt find, in God's revealed word, it was man's revolt and fall from God, his great Creator. Man listened to the voice, and fell in with the advice of God's enemy, in opposition to the one precept his God had enjoined him to observe: whereby a most terrible and dreadful breach is made betwixt God his Maker and him.

Here, O my soul, the Lord Jesus Christ, as a blessed Umpire, a glorious Day's-man, and a merciful Mediator, proposes, by the atoning sacrifice of himself, to give a complete satisfaction to his offended Father, for man's transgression. And, as poor Adam, and all his race, were condemned to die, upon account they had transgressed their Sovereign's law, this kind, lovely, and merciful Jesus, the elect's Saviour, undertakes to stand in their stead, and to die for them, that they might live: 2. Cor. v. 14. *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead*; yea, they were all dead in law, and under the sentence of temporal, spiritual, and eternal death. And this doctrine did all the sacrifices from Adam to Christ preach, *viz.* that there was a fearful breach betwixt God and man; and that justice required our blood to be shed: and that the flaming fire on the altar which burnt wholly up the sacrifice, was a lively emblem of that fiery indignation that should devour the adversaries. But, above all when Christ, the glorious, great, and only satisfactory sacrifice was offered, then was set before us the clearest glass, (*viz.* Christ's sufferings) that ever was in the world, to see sin and misery by that fall; *Thou art of purer eyes than to behold evil*, Hab. i. 13. Where

fore

fore, God at first told the man, *In the day thou eatest thereof, thou shalt surely die.*

And, my soul, in that satisfaction made by Christ, the unchangeableness of God's purpose plainly appears to take vengeance for sin. And also, if thou dost duly consider what Christ has done, in order to give complete satisfaction to God, it does plainly suppose an utter impotency in man, to have appeased his provoked God, so as by all he could have done to recover his favour: no less than the satisfaction Christ has given, could have reconciled God to sinners; no created being in heaven or earth, could ever have brought or produced an adequate or proportionable value for man's sin: yea, my soul, for all sin that ever was or shall be transgressed, committed by the persons of God's whole elect, from Adam to the last of his seed that shall be found alive at the Lord's second coming.

O my soul, here observe also the absolute necessity of Christ assuming the human nature, that so he might be in a capacity to suffer, yea, and constantly be fit to sympathize with such, for whom he did suffer, under all their afflictions and natural infirmities; for, as he was the eternal Son of God, and God himself, he was above all suffering and misery: and being thus impassible and immortal, could not have made that satisfaction which God's justice required; *The wages of sin is death*, Rom. vi. 23. Here the very nature of sin is a moral evil; and, in a course of justice, a penal evil must follow. Sin and sorrow must go hand in hand, there being a necessary connection betwixt them. The veracity of the Father pleads man's destruction, or a satisfaction equivalent to man's sin to be given; Gen. ii. 17. *In that day thou shalt surely die.*

O my soul, here the impartial justice, the unspotted holiness, the perfect righteousness of God; yea, the infinite wisdom of Jehovah, by which he governs the rational creation, pleads a complete satisfaction, for the trespasses of the reasonable soul; and such satisfaction none could give, but such a Surety as our glorious Lord and Saviour Jesus Christ. There is an impossibility for man, yea, or angels, to compensate, or make amends to God, and that either by doing, or suffering his holy will: *All our righteousness is but as filthy rags*, Isa. lxiv. 6. And as by man's doing there can be no hope; so neither can he by suffering give any satisfaction, since all he is capable to suffer, can bear no proportion to the offence he suffers for; sin is of itself, objectively considered, an infinite evil, being committed against an infinite God; and so must the suffering of the sinner be, by bearing the wrath and fury of an infinite God: and in this sense, no created being can suffer,

but would be immediately swallowed up thereby: or, if they suffer in respect to duration, and indeed such suffering the damned do undergo; and though they do continue eternally to suffer, yet all these can never thereby give any satisfaction to God's provoked justice; no, no: here is no proportion. And therefore it is plain, that none but the second person himself could give a perfect and complete satisfaction for man's offence, so as to obtain a peace of reconciliation with God for sinners. Had not our help been laid upon one mighty to save, we sinners of mankind must have inevitably perished.

O my soul, be not over curious in prying and in disputing with respect to God's absolute power, what he might have done, in the pardoning of sin, without a ransom; and whether he might not have given heaven and a happiness to all mankind, (yea, and to the fallen angels,) without any satisfaction from the sinner, or his Surety. Let what God has revealed in his word always satisfy thee: it is according to the rules therein prescribed that thou art to walk: therein are portrayed the points of that compass, according to which thou art to steer thy course, through the sea of time, in order to gain the port of eternal glory. Therefore, my soul, do thou study to be firmly persuaded, that the eternal sovereign God, in the depth of his infinite and eternal wisdom, did so frame, and draw the design and plot of saving elect sinners, as that salvation was to run in no other channel, but such an one, the banks whereof are free grace and tender love. Yea, my soul, all the leading lines, to an eternal heaven of happiness, are drawn through rich and free grace all the way. Wherefore, my dear soul, cry aloud, fervently pray, and from the bottom of thy heart, say,

“O eternally blessed one God, Father, Son, and Holy Ghost, *open mine eyes, that I may behold the wondrous things of thy law.* How-
 “ever silly, mean, and despicable I am, or may be accounted in the
 “sight of my fellow-creatures; however unfit, or unworthy, to
 “converse or commerce with others in this present world: yea,
 “because I am so, O Lord, acquaint me well with the glorious me-
 “thod of gospel salvation. Give me a sound faith, with respect to
 “that full and ample satisfaction that Jesus Christ has given to the
 “offended justice of God, for the sins of the elect seed. O write
 “this truth in my mind, thy law in my heart, and my name in
 “the Lamb's book of life, that while I have breath and being,
 “I may day by day, yea, and throughout my eternal day, say
 “with joy of soul, blessed be God for Jesus Christ.” AMEN.

As was concerted in redemption's plan,
 Christ stood engaged, to satisfy for man:
 And in such time, as God and he appointed
 He did descend, being of God anointed.
 And in the stead of elect souls he stood:
 Spring-tyde of wrath was poured out like a flood,
 Upon him, but to do his Father's will,
 Was his delight; and sinners he loves still.

S E C T. XXIX.

Soliloquy on Christ's REDEMPTION.

MY soul, REDEMPTION is a spacious field, excellent for recreation, when the soul in the exercise of faith, fixes by meditation on gospel truths, and gets a view of the pleasant fruits that spring up from the fountain of Christ's redeeming love. O redemption to a condemned transgressor, when it is sensible of its slavery and misery by nature, must be comfortable to think upon with hope, and profitable to converse about in the faith thereof, so as the soul thereby may be raised up into a flame of love.

It is certain, O my soul, there are different operations ascribed in sacred writ, to the several glorious persons of the ever blessed Trinity, in promoting the salvation of elect sinners: such as, the original and beginning of man's salvation, is from God the almighty Father; the dispensation thereof, is by God the eternal Son; and the application thereof, is by God the ever blessed Spirit: and hence election is ascribed to the Father; redemption to the Son; and sanctification to the Holy Ghost. Now, my soul, it is plain and evident from the oracles of the living God, the gospel of his Son, the attested truths of the Holy Spirit, that Jesus Christ, the second person in order, and, as it were, the middle person of the Deity, did most voluntarily undertake the work and office of a Surety and Redeemer; and did effectually manage, as Mediator, betwixt God and man: this is clear from 1 Tim. ii. 5. *For there is one God, and one Mediator, between God and men, the man Christ Jesus.* Heb. vii. 22. *By so much was Jesus made a Surety of a better testament.* And again, Job xix. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*

And, my soul, this very Redeemer, in the business of the great salvation of mankind, did most voluntarily and cheerfully subject himself to his Father's will, in taking upon him the charge of the elect, whom God did predestinate in the counsel of his own will,

unto salvation and eternal life; yea, and that from all eternity he did undertake the work of their redemption. He substituted himself in their room and place, as a Sponsor and Surety to answer for their debt: hence he says, Psal. xl. 7, 8. *Lo, I come; in the volume of thy book it is written of me, I delight to do thy will, O my God.* Here it was in obedience to the Father's will he came into our world, assumed the human nature; and he subjected himself to the law, answered all its demands, both by doing and suffering; and so he satisfied justice, ratified and confirmed the covenant by his blood; yea, he made a purchase of all spiritual blessings for time and eternity: he purchased for his church, his spouse, and every particular elect soul, all the gifts and graces of the Spirit; and all these the Redeemer keeps in his hand, and he has the dispensation thereof, which, as the great Lord-treasurer and Steward of the new land, he distributes to his elect, as seemeth good to him; Psal. lxxviii. 18. *Thou hast received gifts for men.* And Eph. iv. 8. *He gave gifts unto men.*

O my soul, admire the Redeemer's love to the human race; he expiated the guilt of sin, by the shedding of his own blood; here was no compulsion; love engaged him to do what he did; 1 Tim. i. 15. *It is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* And John x. 11. *I am the good Shepherd; the good Shepherd giveth his life for the sheep.* And Luke xix. 10. *For the Son of Man is come to seek and save that which was lost.* O the flowings and overflowings of Christ's love! Grace, and all the acts of grace, are all purely and only alms; they are not debt. And the same Saviour, who voluntarily and freely paid the full ransom for elect sinners, out of his own stock, doth this day not only make offers of his rich and free grace, but dispenses and distributes the same with as much, yea, and more alacrity, as the liberal hand gives an alms to the poor and needy beggar. O the redemption of Christ, as it is a most glorious, so it is a most rational work, and full of causes: here is one great cause, *Christ came to give his life a ransom for many*, Matth. xx. 28. And when Pilate is putting the question to Christ, if he be a King; he answered, John xviii. 37. *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* And John x. 10. there speaking of his love to, and care over his sheep, he says, *I am come, that they might have life, and that they might have it more abundantly.*

O my soul, there is much, yea, an inexpressibly great deal of God to be seen in the works of creation and providence: but most of all, yea, as it were, a whole God, complexly viewed, is to be seen in the work of man's redemption: it is there a *God manifested in the*

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the flesh, is the very matter and subject of it : and all along grace, O free grace, infinite love, the moving cause. Most of all his glorious attributes, working for the manifestation of the glory of pardoning mercy may be perceived therein : there is revenging justice, exact faithfulness and truth, and freest grace and omnipotency exerted over hell, devils, sin, and the world ; and God's long-suffering patience in forbearing man.---These, and such like do co-operate as the formal and final causes.

O how do the spoteless angels, with great delight, pry into the grand mystery of man's redemption ! They are still but students with respect to the mystery of the divine art of free grace, and the bottomless depths of infinite love in God to the sons of men ; for, there was no external force could have taken the life of Jesus Christ from him ; *He of himself had power to lay it down, and power to take it again*, John x. 18. Exact willingness was a substantial and essential ingredient in Christ's obedience ; Christ's dying was an act of pure grace. He descended for that purpose ; it was not only his will, but his real intention was to die. Christ's eye, his heart, his love, was set on his bride ; and that made him exert that most eminent act of intention : his being bent upon his spouse, made the salvation of elect souls the end and measure of his love ; to accomplish which he spared no cost. He, my soul, as it were, laid many oars in the water, by rising early, teaching, preaching, praying, toiling, and sweating ; all his care was to have a redeemed people. O the wonderful price of man's redemption ! it is all the effect of immense love in Christ to the souls of elect sinners. His very soul was eased, having his ransomed ones at his heart, even when dying, bleeding, and crying, going through hell and death ; and when sleeping in the cold and dark prison of the grave, and when coming to the end of this journey, upon finding them, he embraces them, saying, " Let us go up together to the hill of spices, to our Father's house, to the highest mountains of frankincense." O what was the end of Christ's doing and suffering so much for his chosen ? it was that *he might deliver them from this present evil world*, Gal. i. 4.

O my soul, didst thou truly, firmly, and constantly believe in, and hadst thou a suitable impression of this noble redemption, which was finished by the blessed Jesus, who, at one payment, laid down the whole demand, thou wouldst, in the exercise of faith, with comfort and joy have recourse, by meditation, thither ; and that more especially under a view of thy daily defections and imperfections, that cleave to and attend thee, with respect to duties incumbent on thee, whether relating to the first or second table of God's most holy and divine law ; and that because the holy and dying Redeemer,

at his expiring upon the cross, said, *It is finished*; which plainly intimates, that he had fulfilled the whole law of God in the stead and room of believers, in order to their redemption, as a Sponsor and Surety for them. O my soul, the law of the most high One, the only true and living God, is most glorious; and the spotless holiness of God is engraven and stamped upon every precept and part thereof: and hence solid comfort arises, that this divine law was perfectly fulfilled by Christ, magnified and highly honoured by him. The perfect and excellent person of Christ stood at its bar, and made due reparation to it, by his continuing in *all things written in the book of the law to do them*: he fulfilled all righteousness, as it behoved him to do: he did all that was required to be done: impute, O Lord, his deed to me.

“O heavenly Father, give me faith in Christ’s glorious redemption, that when under a view of my original corruption, and
 “actual pollution, and daily defection, I stand trembling before
 “thee, being conscious that all my doings and duties are but
 “splendid iniquity, I may not, through discouragement, despond
 “or despair, be frightened; but, by faith, flee to the redemption
 “of Christ, that, through the blood of sprinkling, I may obtain
 “forgiveness of my sins. I bless thee, O Father, thou lettest me see
 “I have not the shadow of a righteousness of my own; and
 “therefore, I do daily plead, that thy Anointed may be of thee
 “made to me, *Wisdom, Righteousness, Sanctification, and Redemp-*
 “*tion*. O let the everlasting righteousness and perfect obedience
 “of the dear Redeemer, ever blessed Jesus, become mine by im-
 “putation: this is the ground of my hope; wherefore I will
 “daily say, Praise be to thy eternal name, that it is recorded in
 “sacred writ, that *Jesus Christ is the end of the law for righteouf-*
 “*ness, to every one that believeth*. Lord, help my unbelief.” A-
 MEN.

From guilt of sin, has Christ redeem’d?
 From wrath of God, art thou ex deem’d?
 Then let thy meditation
 Oft fix on Christ’s Redemption.
 O plead the Spirit’s energy,
 May thy whole Spirit sanctify;
 That a resemblance thou mayst bear,
 To Jesus, thy Redeemer dear.

S E C T. XXX.

Soliloquy on Christ's SALVATION.

MY soul, the SALVATION of Jesus Christ is revealed most clearly in the everlasting gospel: this gospel is the bright shining star, that leads to the place where the blessed Christ of God doth ly, as it were; it is the flowing river of the gospel that makes glad the city of God: it is the gospel-trumpet that sounds the glad-tidings of eternal life. It is often when the sinner withdraws from the hurries of time, and converses alone with himself, concerning the mysterious truths that are revealed in God's written and sacred word, that it gets a sight of God's eternal Word, making a free offer of this his dear-bought salvation; and sometimes has his eyes open, and is allowed, by faith, to perceive Jesus standing, and hear him knocking at the door of the heart, desiring that the sinner would open, and let him in. O my soul, though this be but sometimes the case, yet it is thy duty, at all times, to *go forth by the footsteps of the flock, that feed by the shepherds tents*: thou art to improve and lay hold upon every occasion, to hear the joyful sound. O the blessed gospel is to be prized by thee as a jewel of great price, since therein is contained, and thereby is revealed, great and glorious news concerning the King, the Lord Jesus, and his great salvation; which salvation implies a perfect and complete deliverance from all kind of misery and wo, and a title to all kind of consummate happiness and everlasting bliss. But, alas! my guilty soul, thou hast sat long under the gospel drop, and has this day, with many more of the invited guests of the gospel, ground to view that passage in Heb. ii. 3. and seriously put it home to thy conscience and soul, and frequently even say, *How shall I escape, if I neglect this great salvation!* O stand in awe and fear; this is a terrible question, and a needless question; for all the angels in heaven, and divines on earth, can no further resolve it, than positively to conclude there is no shadow of hope for any who slight, neglect, and will not fall in with this great and freely-offered salvation: there is no possibility to escape the wrath and fury of divine justice; there is no city of refuge prepared for the despisers of this great salvation.

O my soul, plead and pray, that thou be not left of God, so as to be found guilty of this common evil, incident to many hearers of the gospel, even to slight and undervalue this great, free, and ever-glorious salvation. O what a costly price did the Prince of life pay, in order to purchase this noble salvation! He laid down his life, he shed his immaculate blood, the blood of the eternal
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God. O dear-bought salvation; yea, what numberless difficulties had Jesus Christ to meet with, in the obtaining and procuring this great salvation? He had the justice of God to satisfy, and this he stood engaged to do in the human nature: O he must die; he must be laid in a grave; he must bear the torments of hell: yea, to satisfy justice, and to appease the divine wrath, was a pass through which none durst venture, but he who was *mighty to save*.

O my soul, how have the cloud of witnesses highly esteemed this great salvation? This is the great mercy; all the enjoyments the soul meets with in its passage, bear no proportion to the mercy of eternal salvation. The sweet and precious fruits springing hence are various, wonderful, and full of consolation; Psal. xix. 7, 8. *The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.* Who are intitled to this great salvation are even, in time, brought out of nature's crib, into a state of grace, from being enemies to God and good works, to be made friends to God, and his workmanship, created in Christ Jesus. They are stopped in their career, when running in the broad path to destruction, and are made to run in the narrow path that leads to life everlasting.

O my soul, there is a heaven of happiness promised to all who are to share in this great salvation; yea, the enjoyment of the purchaser himself, eternal communion with him, an eternal liberation from a body of sin and death. O innumerable are the privileges, immunities, blessings, and benefits of this great salvation, whereof the blessed God-man is the purchaser; yea, and the author and finisher of the grace-royal, the grace of faith, whereby the soul is enabled to lay hold of, and close with this great salvation. O! the sweet Jesus was the first preacher of this salvation, when he appeared to poor Adam in paradise, and promised, that *the seed of the woman should bruise the head of the serpent*: this was the very first dawning of hope to the lost offspring of Adam. But, O when a God incarnate appeared upon the stage, with what power and demonstration of the Spirit did he clearly preach the news of this great salvation! Christ personally proclaims the joyful news; and did plainly declare, that *he came to seek and save that which was lost*. It was thus that the shadowy types, did remove. It was true and certain, that Adam, Enoch, Noah, the patriarchs and prophets, who are now in the upper regions, preached up this great salvation: but all their preaching fell far short, in point of fulness, and can bear little proportion when compared with Christ's plain preaching thereof; for, *never man spoke like him*.

O my soul, adore him, who is the author of this great salvation;

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let the armies of heaven, the intellectual beings, and all the saints that stand round the throne, praise and adore him, who is the glorious author of this great salvation. O let all the tribes of the reasonable creation bless God for Jesus Christ, the purchaser of this great salvation. O let the seed of Jacob, and the daughters of Zion, shout forth aloud for joy and be glad, because it is known, that the Lion of the tribe of Judah, the Lamb slain, in the determinate counsel of God before the creation, has opened the book with the seven seals, and has revealed the mind of the eternal God towards mankind. O my soul, plead that thy faith's eye may be opened, that thou mayst view and behold the Captain of thy salvation, coming over the mountains of Bether with garments of salvation; *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation,* Zech. ix. 9. The blessed Jesus is yet sitting on a throne of mercy, with a sceptre of peace in his right-hand, ready and willing to embrace all who come unto him, or look to him? In Isa. xlii. 1, 2, 3. he is represented as *coming from Edom, with dyed garments from Bozrah.* There view him that fought the battle for thee, in order to secure thy salvation: he trode the wine-press of his Father's wrath; his garments were stained with the blood of his enemies. Rejoice, O my soul, when thou viewest a conquering Jesus *treading his enemies in anger, and trampling them in his fury.* O flee, and submit to him; plead acceptance with, and an interest in him, else he will dye his garments with the blood of thy immortal soul. O cast thy eye to him: behold him yet adorned with the merciful robes of matchless condescendency. Though he be now far exalted above all principalities and powers, yet he stands in the relation of a tender-hearted, smiling, and healing Jesus, to all contrite and broken-hearted sinners. O mystery of mysteries! that he who was *clothed with light as with a garment,* did stoop and was clothed with the infirmities of flesh, that elect sinners might have access to him, and by and through him to God the Father, and become partakers of this great salvation. O to be treat by the Prince of life as the spouse was, Cant. ii. 3. when she said, *I sat down under his shadow with great delight, and his fruit was sweet to my taste.* Ver. 4. *He brought me to the banquetting-house, and his banner over me was love.* And there she, under this kind entertainment, cries out, *Stay me with flaggons, comfort me with apples, for I am sick of love,* ver. 5. O Amazing! though Christ paid an immense sum to purchase this great salvation, yet he offers the same freely to all willing, thrifty, weary, heavy laden, blind, lame, sick, yea, to nameless, and moneyless sinners, that will but deny themselves, and accept of him, and this his free-offered salvation. O! he says *Who-*

ever

ever will, let him come, and partake of this complete and wonderful salvation.

O my soul, embrace this dear-bought, freely-offered and everlasting salvation: fly to him, hang upon him, till he break thy chain, and bring thee back from the pit, and enlighten thee with the light of the living: it is the sinner's blessed Jesus only that can *open, and none can shut; and can shut, and none can open*. It is he who has *all power in heaven and on earth given him*; it is he who can deliver thee from the grave, death, and hell. O plead and pray, and say unto him,

“ O Lord, raise in my soul a high esteem of thee, as the only
 “ Saviour of my soul, and the glorious author of my salvation.
 “ May I, in the exercise of faith, be frequently in sincerity breath-
 “ ing forth, None but Christ, none but Christ; he is my strength,
 “ he shall be my song; for he alone is my salvation. O Lord, un-
 “ der the influence of thy divine Spirit, may I, with a holy com-
 “ posure of soul, invoke the angelical and human creation, and
 “ say, O magnify the Lord with me, for the joyful sound of the
 “ gospel. And, O eternal Redeemer, by thy holy and promised
 “ Spirit, fit, prepare, make me ripe and ready to join the general
 “ assembly of the first-born, who stand before the throne, clothed
 “ with white robes, and palms in their hands, and cry, with a
 “ loud voice, saying, *Salvation unto our God, who sitteth upon the*
 “ *throne, and to the Lamb for ever.*”

Says Jesus Christ, God's only Son,
 That I might give salvation
 To elect souls, in sackcloth dress,
 I me array'd; that righteousness
 I might procure for Adam's race,
 And from their miserable case,
 I might restore, and set them free
 from wrath, thro' all eternitie.

S E C T. XXXI.

Soliloquy on the TRIUMPHS of Christ.

O MY soul, the whole of the Mediator's life was a perfect scene of misery; yet, in the midst thereof, he had comfort *enduring the contradiction of sinners against himself*; and, for the hope set before him, he endured the cross and despised the shame. He knew he was to see the travel of his soul, and that, in the issue, he should be satisfied. And notwithstanding of all the malicious endeavours of devils

devils and wicked men, during his abode in the world, to discourage him in and divert him from his redemption-work ; yet, with courage and constancy, he carried on the same ; and conquering, he triumphed in Spirit over all his enemies : his heart was bent on the work ; his bowels moved with pity toward an elect seed. He therefore stooped, and rather than the whole of the human race should perish, he suffered his blood to be shed ; and thereby, (however improbable this seemed to his adversaries) he delivered his people from the most imminent danger ; yea, the danger of a wrath that burns down to the lowest hell ; *from wrath to come*, Thess. i. 10. Hereby a triumphant conquest is made of a lost generation, who had sold themselves and their inheritance : here the elder brother, to whom the right of redemption did belong, who being a mighty man of wealth, the heir of all things, undertook to redeem them out of his own proper substance ; and, by the wonderful sacrifice of himself, in spite of hell, and all its potent princes, to make purchase of them, as an inheritance for himself, and a heaven for their inheritance ; *an inheritance, incorruptible, and undefiled, that fadeth not away, reserved in heaven for you*, 1 Pet. i. 4. ; a heaven compassed with exceeding high walls, which the adversary neither can nor dare scale.

And thus, my soul, every step of misery, that the blessed Jesus trode in, in the day of his humiliation, was a mean to raise and exalt the state of elect souls, which was what Christ desired and delighted in, however invisible during the days wherein his sorrows were multiplied : yet his victory was always increasing ; he was ever gaining ground, and triumphantly rejoiced in Spirit : yea, and though at last the blessed Redeemer was crucified, even then he, when performing the last step, and seeing with comfort his work accomplished, and his enemies conquered and subdued, in triumph said, *It is finished*. And though he was laid, yet he was not lost in the grave ; for, on the third day, he unbuckled the fetters of the grave, broke all the bars of hell and death ; and as he laid down his life so he took it up again, and arose from the dead : a testimony is given, by the angels, to the two Marys of this great truth ; *He is not here, for he is risen*, Matth. xxv. 6. And we are told, Acts i. 3. *He shewed himself alive after his passion, by many infallible proofs, being seen of them forty days*.

Now, Christ's TRIUMPHS are displayed, with awful majesty, in a more visible manner, when the angel descended from heaven to roll back the stone. It is said, *There was a great earthquake* ; a sign of triumph and complete victory given by Christ to the world, that he had overcome death in its own dominions ; and, as a sovereign Conqueror, lifted up his head above all his enemies. O ! he marched out of the bloody field with a pomp and majesty becoming

ing himself ! And that this day might be the more glorious and triumphant, it is told us, Matth. xxvii. 53. *that after his resurrection, many came out of their graves, &c.* And Eph. iv. 10. *He that descended, is the same also that ascended up far above all heavens, that he might fill, [OR FULFIL] all things.* And John xvi. 28. *I came forth from the Father, and am come into the world ; again, I leave the world, and go to the Father.* Here triumphing Christ ascends as a public person, a head and representative of a numerous purchased offspring : *God is gone up with a shout ; the Lord with the sound of a trumpet : sing praises to God, sing praises,* Psal. xlvii. 5, 6, &c. A cloudy chariot, whose wheels are more swift then the wind, is prepared and sent to carry up the King of glory, in the greatest triumph to the heavenly palace : it is said, Luke xxiv. 51. *A cloud received him out of their sight.* Here a royal guard of heaven's envoys surround the chariot, for the greater state and solemnity of the triumphant Redeemer's ascension : and, O how must the very city of God be moved at the return of heaven's heir to his own dominions !

O my soul, was it said, *when God brought his First-begotten into the world, Let all the angels of God worship him?* Heb. i. 6. No doubt, but at his return, having finished the work of redemption, great demonstrations of joy were expressed by these blessed and glorious creatures, evidencing the great pleasure and delight they had in what he had done. And at his return, it may be supposed, O my soul, that the upper regions of the highest heavens echoed and resounded, when one like the Son of Man, came with the clouds of heaven, and came to the Antient of Days, and they brought him near before him ; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him, Dan. vii. 13, 14. It is probable, my soul, or thou mayst with all humility suppose, that notwithstanding the eternal and firmly established decree of God, that now upon Christ's restoration to the throne of his eternal glory, a heavenly herald is ordered to repeat, by proclamation, through all the court of heaven, that God has declared *peace on earth, and good-will towards the sons of men ;* yea, and a most noble and glorious act of grace indemnifying all and every rebel, who will lay down the weapons of their rebellion, and submit to this glorious Conqueror, who now, in his exalted and triumphant state, holds forth the sceptre of his peace, and offers his rich mercy to all poor, naked, and needy sinners, upon their willing acceptance of him, in his threecfold office, as a Prophet, a Priest, and King. And this triumphing Prince, who conquers souls, reduces sinners to their due obedience, and restores them to the divine favour, most generously, manifestly, and bountifully,

tifully: he does abundantly shed forth of his inestimable gifts and graces upon the members of his glorious conquest; *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for rebellious also, that God might dwell among them.* So this blessed Prince of life turned all his trials to triumphs; for, as on the cross he overcame and triumphed, so he overcame all his enemies, and triumphed over them; yea, he takes the gifts, and parts of his enemies, and gives them, (by converting such as are indued therewith,) to the church, and for the use and service thereof; and thus he received gifts for the rebellious; that is, say divines, he sanctifies the natural gifts and faculties of such as have had a hatred against his church and people before, and he dedicates them to the Lord and his people's service: even the famous Paul was a fierce enemy to the church, breathing forth revenge against her, till the triumphing Jesus made a present of him into her bosom; and then, no mere man ever did the Lord's people more service than he. And one observes, when Austine, Jerom, and some others, were converted, that they came into *Canaan laden with Egyptian gold*; meaning, they came into the church *richly laden with natural learning and abilities.*

O my soul, couldst thou live daily in the exercise of faith, with respect to this truth; that Christ has conquered sin, Satan, and every enemy, and has led them in triumph, dragging them at his chariot-wheels, has made them to follow him in chains, thou wouldst more firmly confide in the triumphing and conquering Jesus, who has trode Satan under his feet, and stands engaged to tread him under the believer's feet also. AMEN.

“O blessed and ever glorious Majesty, grant that my meditation of thee may afford sweet thoughts to my soul. Learn me, in the exercise of faith, working by love, in sincerity and humility, frequently, and fervently to trace the steps of that melancholy scene of the Mediator's sufferings. May I observe the lower he stooped, the higher purchased blessings flowed. And when I view the glorious Sun of Righteousness set, may I wait and see him rising again, by his own power, unto an exalted and triumphant state. O let me obtain that lovely longed-for sight, to see all the necks of these tyrants, the enemies of my Jesus and my soul, put under the feet of the gospel Joshua, who will, at last, bring all his to the upper Canaan.” AMEN.

How bright the triumph, none can tell,
When the rebellious powers of hell,
That thousand souls had captive made,
Were all in chains like captives led.

Christ's Father rais'd him to the throne;
 Christ sends his promis'd Spirit down,
 With gifts and grace for rebel men,
 That God may dwell on earth again.

S E C T. XXXII.

Soliloquy on the INTERCESSION of Christ.

O MY soul, when a believer is helped seriously to meditate upon the Lord Jesus Christ, as an INTERCESSOR at the right-hand of the Majesty on high, he must then be encouraged, by prayer, to make his requests known unto the one God; and in a particular manner, such as are allowed to live daily within sight of their own unworthiness, and unsuitness to approach and worship the living and true God; such when, by faith's eye, they view Christ, the great Advocate, go forth out of themselves, and apply to his ability, and depend upon his willingness to address an offended God upon their behalf, and to procure for them all that has a tendency for their benefit and advantage, seeing his gospel has revealed, that *he ever liveth to make intercession* for elect sinners.

O my soul, this glorious Redeemer and Advocate, has not only offered up the *sacrifice of his blood* to God the Father upon the altar of the cross, by and upon account whereof he procured a peace of reconciliation, a pardon of sin, and the gracious countenance of Jehovah, to extend its divine rays in favour of elect sinners: but, he also *ascended up on high*, and lives in the holy land; yea, he *sits in the midst of the throne*, and that for ever and ever, to procure, by way of INTERCESSION, his Spirit to apply all the precious fruits, blessings, and benefits, that are the due and proper merit of his blood: he pleads with God for sinners, in his own name, and upon account of his own proper desert: he stands in opposition to Satan, the constant accuser of poor sinners. This prevalent interceding Jesus, is the sinner's powerful Advocate: he is the elect's constant friend at court; he purchased the peace here upon earth at a dear rate for them; and he has a pleasure in preserving, keeping up, and continuing that peace by his pleading and interceding for them in heaven. In 1 John ii. 1. he is called an *Advocate*. And it is the incommunicable prerogative of the blessed Ransomer of captive souls, and none but he can go in his own name to God, and plead on his own merit but Jesus Christ: and that passage in Ezek. xlv. 2, 3. with respect to the gate called the *Prince's gate*, may allude

to,

to, or signify the abundant and direct entrance that Christ had into heaven, by his own merit, and in his own name: *This gate, saith the Lord, shall be shut, it shall not be opened: and no man shall enter in by it.* Christ, the Prince of heaven, and he only, shall have access there; no mere man, none of Adam's fallen race, shall have access thereat, in his own name. The glorious Lord Redeemer has entered, and he presents himself before his heavenly Father, in the name of his redeemed: it is certified, Heb. ix. 24. *Christ entered into heaven itself, now to appear in the presence of God for us,* and there he bears the names of his ransomed ones, upon his breastplate; they are, as it were, pourtrayed as seals upon his arm; and his heart is bespangled with them: so that the very sight of Christ, the exalted High-priest of the elect seed, when he appears in behalf of his redeemed, prevails exceedingly with God, so as that his displeasure is turned away from all the ransomed in Zion.

O my soul, this blessed Jesus interceeds in the court of heaven, upon account of his own merit, and his shed blood; his very tragical and dreadful sufferings are a moving *plea*, upon account of purchased souls: *his blood speaks better things than the blood of Abel.* And in Rev. v. 6. Christ is represented as a *lamb slain*: and, as it were, bearing in his glorified body, the marks of his death and sacrifice; the wounds he received for the sins of the elect, are, as it were, still fresh bleeding in heaven. O my soul, he is a glorious Intercessor, that presents the prayers of saints to God the Father, perfumed with the incense of his own merit; and desires that, upon his own account, they may be accepted of, and an answer of peace returned to the praying Christian. The intercession of Christ is most and only available, without which all the prayers of the human race are vain; it is potent, successful, and only prevalent with God the Father. O he is well-deserving, and well-skilled in pleading. Whatever is desirable is to be found in him, as an eminent Advocate, fit for pleading; he has wisdom, he is faithful, he is most upright, and very diligent: he takes care to manage so as that his business doth succeed: *For we have not an High-priest which cannot be touched with the feeling of our infirmities*, Heb. iv. 15. He has made the believer's interest his own interest; yea, more his own than theirs: for, by reason of the mystical union, all the wants and troubles of his members affect him. O the Christ of God is an excellent Day's-man! he has great interest in the Father, with whom he interceeds. He is his only Son, the Beloved of his soul. It is only in and through him that souls and sinners are accepted, Eph. i. 6. He must of necessity be successful, when he interceeds with the Father; for, there is an unity of nature and will betwixt his Father and him; and the very nature of his intercession is both

just and reasonable for the matter of it: and in its manner, it is urgent and continual. He pleads no more than what he has deserved, and bargained for: therefore, the very justice of his Father, that would not spare him, nor quit him any thing of its just and equal demands, till it was perfectly pleased, by his complete satisfaction which he gave, according to contract; this very justice, my soul, must appear on Christ's side, and plead that his most equitable intercession may always avail; and that all his requests may be granted and fulfilled. The glorious Redeemer, who contracted with the Father as a Surety and Sponsor for the elect race, has faithfully performed all he took in hand; and therefore, the Father, being, on the other hand, as it were, under a covenant-bond, stands engaged to grant him all the mercies he suits for, since they are as really his due, as the hire of the labourer is, when his work is faithfully done.

O my soul, *Christ ever lives to make intercession* for all, who are the called and chosen of God, the truly beloved of the Lord, all his friends, all his children; his dear-bought spouse, his redeemed church: it was only for such that God Almighty freely delivered up his own Son; and shall he not freely with him, and for his sake, give to him for them, all things that have a tendency to make them eternally happy? And thus, O my soul, considering who he is that doth interceed, and who they are for whom the Intercessor makes suit, there can be no doubt of his intercession being both prevalent and successful. Be persuaded of it, firmly believe it, O my soul, and act a constant dependence on this intercession, every time when thou venturest to bow thy knee, or open thy lip to the Most High God. O plead an interest in Christ's shed blood, that it may not cry to God against thee, as a despiser and abuser thereof. If thou art a true lover of Jesus, thou wilt truly hate sin; and his blood will interceed for thee: but if thou art the contrary, that very blood which interceeds for others, will accuse thee when thou appearest before God the Judge.

“ O merciful Jehovah, save me from trampling the shed blood
 “ of the Redeemer under foot, by a monstrous unbelief, or hellish
 “ apostasy, while he is smiling in the gospel, and communing from
 “ above the mercy-seat. Lord, save me from stabbing of him to
 “ the heart, by my base infidelity and horrid ingratitude. Make
 “ me remember, that the day of his vengeance will come; and
 “ then the judgments which he will execute, will make it appear,
 “ that the sin of slighting of him can never be expiated. O Lord,
 “ in the faith of Christ's humiliation, may I look to him in his
 “ exalted estate. O let the steady faith of his constant intercession
 “ for me, in the upper sanctuary, be always a strong motive, to

encourage me to be sincere in my endeavours to walk in the good ways of the Lord. Make me constant in the duty of prayer, with a filial and reverential frame: may I come *boldly to a throne of grace, that I may obtain mercy, and find grace to help in time of need.*" AMEN.

Christ doth make intercession;
He is High-priest, and mighty One:
He is the angel that doth stand,
With golden censer in his hand,
Before the altar, having given
Much incense to him, that in heav'n
He may perfume the saints oration,
And comfort them in ev'ry station.

S E C T. XXXIII.

Soliloquy on the LAST JUDGMENT.

MY soul, as it is the most awful thought for thee to think upon thy appearance before the tribunal of the Almighty; it requires thy utmost exerted power in pleading, that, through grace, thou mayst be found in Christ, to whom JUDGMENT is committed: for, though the final judgment be the act of the whole glorious Trinity, common to Father, Son, and Holy Ghost; yet, it is the visible act of Christ, and the execution of judgment belongs to Christ the Mediator, as God and man, Acts xix. 42. *He is he who was ordained of God to be the judge of the quick and dead.* It is the Christ of God, the Saviour of elect sinners, who shall come; and, in a most glorious and visible manner, erect his throne in the clouds: *He shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God,* and shall come royally attended with an innumerable host of mighty angels; and, he will surely and shortly come: and because the time is uncertain, therefore thou oughtest, O my soul, to be ever on thy watch, always endeavouring to prepare to meet with thy God. This great and glorious act of Christ's judging the world, is a special part of his exaltation, and the honour bestowed upon him because he became the Son of man. O! how will the Redeemer's glory shine! what a honour will it be to the man Christ Jesus, when in our world was arraigned at man's bar, and was sent to judge to judge, to have a sentence past, and to be condemn-

ed, to have these earthly judges sifted at his tribunal! And, O what a glorious sight will it be for elect sinners, whose hope and confidence is built upon a crucified Lord, to see their ascended Jesus seated on the white throne, and his ten thousands of angels surrounding and attending, while the very devils, and the sinful posterity of Adam, are waiting upon him to receive their final sentence from his mouth! And herein, and hereby the glory of the Son of man's sovereignty and power will be eminently and illustriously displayed before angels and saints: for, by the Father's appointment, Christ is ordered to judge, and try, and pass sentence upon the quick and the dead: all that at his coming to judgment who either are living, or have lived upon this earth: all the men and women that are sprung of Adam: all their doings, whether thought or word, secret and open, Rom. ii. 16.; yea, not only those but all the apostate angels who fell from heaven, and are reserved in chains to the judgment of this great day.

And, my soul, the scripture is very plain with respect to this point, that Jesus Christ is ordained of the Father to judge the quick and the dead; *The Father judgeth no man, but hath committed all judgment to the Son*, John v. 22. See also Acts xvii. 31. Rom. ii. 16. And as these scriptures confirm the certainty of judgment to come; so also the justice and righteousness of God require it should be so: for, even reason itself, however corrupted and vitiated through the fall, must own that a difference should be made betwixt the righteous and the wicked, as is foretold, Isa. i. 10. *Say ye to the righteous, it shall be well with him: woe to the wicked, it shall be ill with him*. It is but sometimes that sin is punished here, that so a providence may be believed: for, if every sin were punished here openly, no judgment hereafter could be expected, *verily the Judge of all the earth will do right*, Gen. xviii. 25.

Therefore it is certain, a day of judgment will come, and, will be a very great and awful day. The manner of the Judge's approach will make it so; *The Lord himself shall descend with a shout with the voice of the archangel, and the trumpet of God; and the dead in Christ shall rise first*, 1 Thess. iv. 16. By the tremendous and alarming blast of God's trumpet, sinners shall be awakened, and frightened out of their graves trembling; but the saints shall arise with joy and triumph.----And, O my soul, the work Christ comes to do will make it an awful day: it is to judge the secrets of men, *to sever the tares from the wheat*; to rip up all the secret projects, men, the principles they acted from, and the designs they had in view. And then the reproof of Christ's death shall be rolled away, with the members and judges of these courts, where the blessed Je-

PART III.
 was tried and condemned, when Pilate and the high-priest, who judged the holy and innocent Jesus at their bars, must stand with their famous Herod, and his men of war, quivering and trembling; yea, and all his adversaries waiting their final doom and eternal sentence from him. That day of judgment must be a dreadful day.

And that awful bar, at which thou must appear, O my soul, to hear thy sentence pronounced, is a matter of the greatest importance, and thy principal work to-day, and every day, thou livest, ought to be, to propose seriously as the main query to thy conscience, *What is it that constitutes the sinner righteous before God?* The rational creation, but more especially professing Christians, are under a double law, viz. the *moral law*, which calls for a perfect, personal, and perpetual obedience, in every point: and the other is the *law of grace*, which requires faith in Jesus Christ, and a fiducial recumbency on his meritorious righteousness, as the alone ground of their acceptance. And we must, in order to our being justified in God's sight, be made righteous as to both these. We are under the moral law of nature; this is immortalized by its own intrinsic rectitude: and as long as God is God, and man is man; as long as God is supreme truth and goodness, and man a creature, endued with reason and will, it cannot cease to be, or to oblige man to duty. And here is a promise of eternal life, upon perfect obedience; and a threatening of eternal death, upon the least transgression: man sinned away the promise, but the threatening continued. In the sinner, at this very day, there is matter enough for the threatening, but none for the promise, since this is the case, there is great ground to bless God, that his word reveals a new way of justification, without abrogating of the law. Thus, therefore, the law, being under the power of the legislator, was relaxed, though not abrogated, as Rom. viii. 3. Righteousness could not come by the law, therefore God sent forth his Son as a Sponsor; and this great God admitted a satisfaction in him: and thus Christ's righteousness gave the law all the satisfaction it could demand: he, indeed, gave a perfect obedience thereto; therefore the law cannot condemn believers, for the gospel reveals this glorious Sponsor, Jesus Christ, who has fully satisfied the law for, or upon account, and instead of believers. And therefore, my soul, it is the righteousness of Jesus Christ, that only constitutes the elect sinner righteous as to the law, before this solemn bar.

What is said with respect to the two Adams, Rom. v. is very momentous: the first Adam was the origin of sin; Christ, the second Adam, the origin of righteousness and life. The first Adam

communicates sin and death to his posterity, and Christ communicates righteousness and life to his believing seed. Hence it is plain, that Christ is as strong, yea, a stronger head than Adam. Adam was a type of him who was to come, and less than the Antetype, who was more potent to rebuild the ruins of the fall than the first Adam was to make them; righteousness comes as full from Christ as sin did from Adam, rather more fully, and in the abundance and super-abundance of grace, Rom. v. 15, 17, 20. Hence it appears, that so far as Adam's sin was imputed to his offspring, so far is Christ's righteousness imputed to elect sinners; and so becomes the matter of their justification before God.

Therefore, my soul, it is plain, that the law in that point can have no further demand on the believer, since it has had a complete satisfaction given it by Christ the glorious head and representative of believers. And as Christ's righteousness answers to the law of works, which is, *Do, or die*; so faith answers to the terms of the gospel, *Believe, and live*: and this faith is the gift of God; it is through the inspiration of the Holy Ghost, wrought in the sinner's heart; and by the same Spirit enlivening faith, it makes the soul hang and venture all upon Christ, and his sweet-smelling sacrifice: the soul receives Christ, feeds upon him, draws life from him, in order to be transformed to the divine image, in a course of practical holiness: it lays hold on, and receives a whole Christ; yea, the sinner is thereby justified, as faith unites the soul, and makes it a member of Christ's mystical body: faith lays hold on Christ as the *end of the law for righteousness*, Rom. x. 4. Neither, my soul, doth faith justify in itself, but in its admired and adored object, Christ Jesus, to whom it unites the soul: that his righteousness so far becomes ours, as to justify us against the law. And thus the *least true faith* doth as much perform the gospel condition, as the *stronger faith*, since the *verity* of faith is all that the condition calls for.

“ O Lord God Almighty, while it is yet to day, under the influences of thy divine Spirit, let me be enabled to live a life of
 “ faith, upon a whole Christ, as my Prophet, Priest, and King: let
 “ me, by faith, look to, and depend upon his obedience and righteousness as mine by imputation. And, by faith, may I be united to him, that when I am summoned to go hence, I may move
 “ with comfort, rejoicing that the glorious day is come wherein
 “ I shall be put in possession of all the benefits, blessings, and joys
 “ of the married life: and that my sentence shall be for ever to sit
 “ down under the shadow of the Almighty, and to enjoy my Redeemer as my eternal Husband.” AMEN.

Behold my cov'nant stands for ever good,
Seal'd by the eternal sacrifice of blood,
And sign'd with all their names, the Greek, the Jew,
That paid the antient worship or the new.
There's no distinction here, come spread their thrones,
And near me set my favourites and sons.
Come, my redeem'd, possess the joys prepar'd,
Ere time began, 'tis your divine reward.

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DIVINE

DIVINE CONTEMPLATIONS.

P A R T IV.

Consisting of Soliloquies on the various Operations, Influences, Applications, &c. of God the HOLY GHOST; such as, his Supernatural Work, Efficacy, Internal Operations, Illuminations, Enlivening, Suggestions, Conviction, Subduing Work, Regeneration, Renovation, Intimation, Inspiration, Sanctifying Graces, Energy, Inhabitation, Unerring Motions, Supplies, Inherent Grace, Striving, Restraining, Special Presence, Uprightness, Concurrence, Seal, Comforts, Helps, Unity, Harmony, Teachings, Truths, Husbandry, Sweet Blessings, Testimony.

S E C T. I.

Soliloquy on the SUPERNATURAL Work of the Spirit.

O MY soul, all the works of the almighty and eternal God are all SUPERNATURAL, or *super-human*. The great work of creation is so; for, it is said, *The Spirit moved upon the waters*, Gen. i. 2. And, in Psal. civ. 30. *Thou sendest forth thy Spirit, and they are created*; this is all supernatural work. And with respect to God's kingdom of *providence*, in preserving and governing all his creatures, and all their actions; in granting suitable supplies, in sending comfortable deliverances; and in his restraining the wicked from accomplishing their base and brutish projects; and in his preventing the elect seed from plunging themselves in the filthy puddle of the grossest sins, since even in them, as well as others, there is also the seed of all sin; all this is from above.

O my soul, what is it, but the divine influence of the Holy Spirit, that enables the renewed and redeemed soul to go on, with all stedfastness and great cheerfulness, in a progressive course of holiness? He

not only inclines them to become students of holiness; but, by his inward work upon the soul, he gives a capacity, whereby they are made truly proficient in the practice of self-denial, humility, and gospel-holiness. And not only are the supernatural acts and influences of the Holy Spirit extended toward Christ's spouse, the church, and every particular elect soul; but even also with respect to the different nations, that are scattered upon the surface of this lower orb, and that under their various disorders, and continued contests and disputes; all which are the native fruit of sin. He superintends all their projects and designs: he setteth up, and he putteth down; he giveth, and he taketh away; he inspireth with courage, and he gives conduct to such as he has determined to be conquerors; and he makes the *hearts of the mighty to become feeble, and to be like women*, Jer. li. 30. Yet notwithstanding, my soul, if thou wilt narrowly observe, thou wilt perceive, that the actions of the children of men ever aim at what is according to the motion of the Spirit that ruleth in them; for, where there is an earthly spirit in the man, then that leaven must season the whole soul, and makes the whole of the conversation to be but earthly: it is as natural for a stone to ascend, or the flowing streams to run back, and desert their true and natural motion, as for an earthly heart to love Christ and heaven. And therefore, whoever would sincerely act the true Christian part, have great need to plead and pray for the supernatural power of the divine Spirit, daily and constantly to convey heavenly grace and strength into the soul, that it may ascend, by holy and heavenly desires, in a constant motion after divine things, and to have its conjugal union ratified with the glorious Heir of heaven.

This super-human Spirit is the only excellent Manager; as attested by the blessed Redeemer. When he gives a promise of him; John xvi. 13. *When he, the Spirit of truth, is come, he will guide you into all truth; and he will shew you things to come.* And he will teach you concerning Christ, who is called, Heb. i. 2. the appointed Heir of all things; and that by donation, purchase, and inheritance, juridically conferred over to him in the new covenant. Hence, the Holy Spirit, by his supernatural efficacy, lets the soul see, yea, and experimentally feel, that the soul can live and solace itself in Jesus Christ, even to an amazing degree, and a satiety in the enjoying of him. And that the grace of love hereby becomes enflamed; gets, as it were, strong legs, and swift wings, to pursue and maintain its union with Christ. And when the Spirit whispers Christ's invitation into the soul's ear, saying, *Come with me from Lebanon, my spouse*, Cant. iv. 8.; then he also opens the eye of the believer's faith, and lets him see the lovely Jesus himself, the

endearing and attracting object; and that his ravishing beauty, the smell of his garments, the mountains of his myrrh, the suitableness of his salvation, and the greatness of his redemption, are all intrinsically crying, drawing, and ravishing objects. And under such views of the glory of Christ's beauty, the very soul of the elect sinner is changed into a resemblance, as it were, of the divine image, and made really to participate of the divine love and glory; and all this as the effect of the Spirit's supernatural influence; *But we all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord,* 2 Cor. iii. 18. And when the soul sees and perceives Christ so near in his love-embraces, and feels his left-hand under its head, and his right-hand embracing it, then it must lothe its carnal self. And surely, my soul, it can love no other; O it can then *see* nothing, with pleasure, but Christ's amiableness: the spouse of Christ, or renewed soul, cares to *hear* nothing but her Beloved's voice; cares to *taste* nothing, but the apples of his love, and his flaggons of wine; and can *smell* nothing but his royal spikenard, and precious ointments. And thus, when the whole of the believer's senses are affected, they plainly discover their personal privileges, *viz.* the state and spirit of adoption: the justification of their persons; a right to the pardon of sin; peace with God; a freedom from condemnation; and assurance of preservation, and a perseverance in grace unto glory.

When this is the case, my soul, then the Christian acts in an heavenly frame; and has a high esteem of all the outward and public privileges of the saints, with respect of their access to God, through Christ Jesus, and of their communion together, and that they have a place within the walls of God's house to meet together, where a variety of soul-provisions are to be had; yea, and are freely offered to them: there is abundance of *milk and honey, without money and without price*: there is the friendly invitation, *Come eat, and drink abundantly, O friends.* These is held forth to them their interest in the promises; an interest in the prayers and graces of each other. All heavenly traffic, and treasures of infinite value, purchased at no less rate than the spotless blood of the innocent Lamb of God, is there set forth. These, and such like, are the product of the super-human workings of the Holy Spirit, whereby the desires of the elect and renewed soul are sometimes raised to that degree, as sincerely to breathe forth, *O when shall the day break, and the shadows flee away,* that I may once arrive to that blessed state, to know as I am known; to have every corner of my soul and heart filled with the immediate emanations of Christ's glorious fulness? O when shall I be satisfied with looking on that blef-

blest face, which is every day the wonder of angels, and the joy of saints. While here, alas! I do but ly among the pots, all parched with drought, black and defiled; while the vessels of my Father's house are bright and glorious.

“ O Lord, fit my soul for moving hence to a new habitation!
 “ I have been *long a sojourner in Mesech*, and am still *dwelling in*
 “ *the tents of Kedar*; and yet the Redeemer declared that in his
 “ *Father's house are many mansions*. And this day, O Lord, may I
 “ trembling and believing say, Are there not many glorious pa-
 “ vilions empty in the upper Zion? O make me meet to partake
 “ of the matchless inheritance. Have mercy upon me, and pity
 “ me, O my Redeemer; thou seest me feeding here on a dung-
 “ hill, and bread enough in thy Father's house; and thy adopted
 “ family are faring deliciously at the King's table. Lord, enable
 “ me to do my work, that I may depart, even the *working out my*
 “ *salvation with fear and trembling*. Give me what is necessary,
 “ that the days of my purification may be accomplished, that my
 “ turn may come to go in before my Lord the King.” AMEN.

Who can declare thy wond'rous deeds?
 Thy Spirit's power, Lord, thought exceeds.
 Vast and unsearchable thy ways,
 To thy Sp'rit be immortal praise.
 His glorious deeds, of antient date,
 News he in th' gospel doth relate,
 With public splendour, Lord, make known;
 To Gentile world, let all be shown.

SECT. II.

Soliloquy on the EFFICACY of the Spirit.

O MY soul, when thou aimest to converse with thyself concern-
 ing the EFFICACY of the divine Spirit, thou hast much need to
 pray for grace to exert an act of faith, concerning this glorious
 third person of the sacred Trinity: thou must believe in him, and
 acknowledge him as he hath revealed himself in the holy scriptures,
 and that he is the Sanctifier and Comforter of God's redeemed;
 and, for this very purpose, thou must firmly fix thy confidence upon
 him. And as thou art commanded to place the confidence of thy
 heart in God alone, therefore thou art to believe in him as very God;
 true God, equal with the Father and the Son; and that he is a dis-
 tinct person, and proceeding from the Father and the Son. By
 which

which glorious third person, the sinner's mind is savingly illuminated, and he enabled to understand God's will in his word. There is naturally a vail over the heart, and scales over the eyes of sinners of mankind: their minds are darkened; and the Holy Spirit only effectually applies the true and anointing eye-salve to clear and remove that natural dimness: he lets the soul see the bitter effect of a sinful practice; and, upon the back thereof, bridles and restrains the corrupt affections. The blessed Spirit, through his efficacy, enables the sinner to receive the word with joy; and thereby the soul is filled with *peace in believing*: he intimates to the elect soul a certain knowledge of its reconciliation to God, through Jesus Christ: he makes them to *know the only true God, and Jesus Christ whom he hath sent*, John. xvii. 3. Yea he gives such particular knowledge to the sinner, that he is made to know God the Father, to be his God and Father; God the Son and Redeemer, to be his God and Redeemer; and God the Holy Ghost, to be his God and sanctifier. O! he *helpeth all infirmities*, Rom. viii. 26; he teacheth to pray and praise effectually. By his efficacy the work of regeneration is carried on in the soul, whereby the man, who may be justly termed a limb of Satan, is made a member of Christ's mystical body: for, until Christ be *formed in the soul, the hope of glory*, before a work of regeneration, the natural man doth, in a great measure resemble Satan, as much as his natural parent: and therefore, this efficacious Spirit translates them from being children of the devil, and makes them the adopted sons of God. O! he awakes the forgetful soul from its wandering dreams, and turns them from their vigorous pursuits of vanity, and persuades them to improve some few moments, in reflecting backward, in looking forward, yea, and upward also; to view themselves, and their more immediate concerns, and how it is come to pass, that they are here, in such a being; and further, what they shall quickly be, when going hence.

O my soul, when he gives thee the effectual call, he will let thee see thou art a creature of God, formed and furnished by him; and that thou inhabitest a lodging provided by him for thee, though it is but for a season. This Holy Spirit, through his efficacy, acts the Advocate for God in the soul: he sends home a charge by authority and with power upon the soul, terming and accounting it no less than a rebel and traitor against the sovereign Lord of beings; and this he doth, according to Christ's commission, without respect of quality, to the noble and the mighty, to the mean and contemptible: he plainly asserts to every one, who are designed to eternal life, that they have broken the royal law of the great King of kings; and, upon account thereof, are become obnoxious to his righteous condemnation:

nation : he effectually persuades them to believe, that they were born the natural subjects of God, (in the first Adam,) under the indispensable obligations of his divine law ; and this none can presume to deny : none can therefore plead innocence, if it is remembered, that it is a complete innocence, and a perfect righteousness too, that the divine law requires, or it can stand the soul in no stead. On account whereof, my soul, thou mayst think there is none can be so monstruously fool-hardy, as to plead, *Not guilty*, Eccl. vii. 20. *For, there is not a just man upon earth, that doth good, and sinneth not.* Rom. iii. 23. *For, all have sinned, and come short of the glory of God.*

It is really an effect of the Holy Spirit, *who searches and tries the hearts of the children of men*, to PERSUADE them of sin, and the evil of it : yea, and such who too much value themselves upon account of their being free from gross steps, and acts of immorality : which, in general, are very pernicious to human society. This blessed Spirit, through his efficacy, so enlightens their minds, (when once he deals with them) so as that they are made to see that every sin is hateful in God's sight : and therefore they dare not call any transgression of God's law *venial*, or say thereof, it is a ZOAR, a little one. They see it is of great danger to extenuate guilt in God's sight : they are, through the Spirit's efficacy, plainly to discover that they have frequently violated the rules of piety, temperance, and charity ; yea, and in every bowing of the knee, and opening of the lip, sin cleaves thereto : wherefore, they plainly see, if God should enter into judgment with sinners of mankind, none can stand before him.

After such efficacious steps of the Spirit, in letting the sinner see his misery by nature, and his imminent danger while he continues so ; the same divine Spirit, O my soul, doth also most effectually point forth unto the soul, God's *provided* REMEDY : he makes his voice to arise, to reach and alarm him ; and says, " O dejected
" sinning soul, though most justly thou oughtest to prostrate thee
" in the dust before thy offended God, and tremble under the ter-
" rors of his righteous judgment, and dread thy final sentence ;
" yet awake, rouse thee up ; arise, cast thine eye upon what is wrote
" in Hos. xiii. 9. Here the eternal God says, *O Israel, thou hast de-
" stroyed thyself ; but in me is thine help.*" O my soul, this is the joyful sound : O ! here is good news for sinners ; the offended Jehovah says, *In me is thy help.* The angel, Luke ii. 10. publishes *glad tidings of great joy*. Here is Jesus come into our world, to seek and save self-destroying sinners. He came to preach the tidings of eternal salvation, by shedding of his blood, and by bringing in an everlasting righteousness.

Through the efficacy of the divine Spirit, the poor soul is enabled and persuaded to lay hold on the word of a gracious and sin for-
giving

giving God; and acts faith in that he is indeed in *Christ reconciling the world to himself, not imputing to them their trespasses*, 2 Cor. v. 19. O! this is a glorious effect of the divine Spirit: it is the best news ever the convicted and awakened sinner heard; yea, it is the most important message which God ever sent to reasonable souls: this is the very glory of the gospel; this noble doctrine of a *God reconciled in and through Christ*, is the plain and faithful doctrine of *salvation through Christ*, who is the only leading way, the only teaching truth, and the only quickening life; by and through whom alone sinners can come unto the Father. O my soul, think oft upon it, it is the blessed Spirit, (though often this truth drops from the professing Christian's lips) that by his effectual application can bear home, and root this glorious doctrinal truth into the sinner's heart: yea, this is the grand article of the sincere Christian's faith, whereby he, with joy, is made plainly to discover, that Jehovah, from all eternity, determined to enter into a treaty of peace and reconciliation. Yea, and this day, my soul, though thou hearest express offers of eternal life and consummate glory published in God's own method, which his infinite wisdom has judged suitable to the purity of his own nature, and the honour of his own government; yet, without the Spirit's efficacy, alas! it can never be for thy advantage or comfort.

O my soul, adore the amazing love of God, who is *excellent in working, wonderful in counsel, glorious in holiness, fearful in praises, doing wonders*. Adore him, who sent his anointed Son to purchase eternal redemption to lost sinners of mankind, and commissioned his Holy Spirit to apply the blessings of this redeeming love to elect sinners, and to carry on an intimacy and correspondence between him and believers. It is only through the efficacy of the Spirit, that the ransomed in Zion behold Christ to be *precious*, the *express image of the invisible Father*, and the *brightness of his glory*; that he came not only to our world, to *do and suffer the will of his eternal Father*; not only to be a *teacher of righteousness*, and a *messenger of glorious grace*, but also to be a *sacrifice for sin*. And, my soul, take heed, for though this great truth be much familiar to tongue and lip; yet it is only in a dependence on the Spirit's efficacy, that the soul can stedfastly and firmly believe it, so as to rejoice in Spirit thereat.

" O Almighty Father, blessed and eternal Son, one God;
 " through the sweet efficacy of thy Holy Spirit help me to believe,
 " the great and glorious truths of the gospel, which exceed the ut-
 " most stretch of all human imagination to conceive: they cannot
 " be comprehended by flesh and blood. But blessed be, and for
 " ever blessed be thy name, O heavenly Father of all mercy, for
 contriving

“ contriving such a method of convincing, converting, and saving
 “ sinners, through the death of thy eternal Son. And blessed, eter-
 “ nally blessed be the Lord Jesus Christ, who through death sent
 “ the Spirit of life, who, by his glorious omnipotency and infinite
 “ wisdom, doth effectually apply all the blessings of Christ’s pur-
 “ chase for the benefit and comfort of believers. O Lord, impress the
 “ the truths of Christ’s glorious gospel upon my heart: and let
 “ the sweet, pure, and spotless virtues of a dying, and now living
 “ Lord, be diffused in and over every faculty of my soul: and to
 “ thy eternal and everlasting name be all praise.” AMEN.

Effectually God’s Spirit works a change,
 By his great skill, most wonderful and strange.
 The surly temper of the sinner’s mind,
 He sweeten doth, and makes it meek and kind,
 The tenor of the sinner’s life profane,
 He rectifies, and does from vice restrain.
 Nature renews, such are regenerate,
 Where in effect the Sp’rit doth operate.

S E C T. III.

Soliloquy on the Spirit’s INTERNAL OPERATIONS.

O MY soul, where the Spirit of God works inwardly upon the
 soul of man, he makes them *all glorious within*. Where and
 when he takes an inward dealing with the sinner, he teaches the
 soul so to judge of itself, that it shall not be condemned of the
 Lord: they become *renewed in the spirit of their mind*, and are un-
 easy till they find the true pangs of the new birth; yea, and the
 Christ of God formed in them the hope of glory; till they are become
 regenerate, and born again of the Spirit. They rest not under the
 character of the new name, from the children of men, neither are
 they secure under a partial change, but do ever maintain a godly
 jealousy over themselves; and, mean-while, do always strive to *press*
forward toward the mark, for the prize of the high calling of God in
Christ Jesus. They plead the Spirit’s presence to strengthen them
 daily in the good ways of the Lord; and secretly long for that
 breaking day, when their change shall be universal.

O my soul, thou hast long sat under the drop of the gospel:
 much hast thou heard, and much doubtless will be required of thee:
 hast thou yet attained to new apprehensions of divine mysteries?
 what end dost thou propose in all thy doings and devotion? where

do the affections of thy heart mainly centre? whither is the general course of thy actions directed by thy affections, according to the new, or according to the old man? darest thou say, that thou art a partaker of the divine nature? has the eternal God, by the *inward working* of his Spirit, implanted a principle in thy heart tending to himself, and making thee to love and obey him? hast thou *escaped the corruption that is in the world through lust*? 2 Pet. i. 4. dost thou yet bear the image of God's moral perfections? dost thou thirst after, and delight in holiness, righteousness, goodness, and fidelity? hast thou, O my soul, felt, by the Spirit's inward operation, *the same mind wrought in thee, which was also in Christ Jesus*? Phil. ii. 5.

The sweetest and precious image of the incarnate Redeemer, is the most glorious and fairest resemblance of God the Father, that either earth or heaven has ever beheld. Where the Holy Ghost works inwardly, the soul must see the blessed Jesus a glorious model most fit for its imitation: it beholds him in the human nature, adapted in circumstances every way for its benefit and comfort; yea, it views him as a pattern and example recommended to sinners, in its most pure and spotless perfection: and the soul also views him in that most endearing relation, in which he stands to elect sinners, as a Master, as a Friend, and as a Head and Husband. Where the Holy Spirit works inwardly, he teacheth the soul to look into the life and temper of the humble and holy Jesus, as recorded in the gospel, and to try itself if any such resemblance be found in it, with respect to devotion, love, resignation to God: if they are meek, humble, and have a benevolence to mankind: if they entertain a holy disdain of the world, when it seems to lead in opposition, or come in competition with what is duty. In a word, my soul, where the divine Spirit keeps working in the heart and soul, that sinner will *walk by faith, and not by sight*; and its faith will act upon future and incomprehensible objects; such as, the being of God, his perfections, providences, precepts, promises, and the accomplishment of his promises, as revealed in the glorious gospel of his own Son.

O my soul, plead the Spirit's light and truth, and thereby consult the divine oracles, God's word, every day, and then thou wilt soon perceive, that the production of sound religion in the soul is matter of divine promise; and when ever it is effected, the holy scripture ascribes it to a divine agency; and that the increase of grace and piety in the heart of the truly regenerate, is always spoke of as the *inward work* of God's spirit, who begins and carries it on, till the day of Jesus Christ, Phil. i. 6. Thou canst, O my soul, make no attempt to purpose, with respect to spiritual things, in thy own strength: it is the office of the blessed Spirit of Christ, who works

under

under his direction, who is the only glorious Head of his church, the grand Treasurer and Dispenser of all holy and beneficial influences, called the *Supply of the Spirit of Jesus Christ*, who is the exalted Prince, at the Father's right-hand, to give repentance and remission of sins, in whose grace alone the soul becomes strong, and of whose fulness all receive, even *grace for grace*.

And though thou, O my soul, art commanded to *give all diligence to make thy calling and election sure*, yet it is only through the internal operation of the Holy Spirit, that thou must expect to advance and make progress in thy way Zion-ward; *They that wait upon the Lord, shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint*, Isa. xl. 31. Sad experience tells thee, O my soul, how thou shouldst be very modest and humble in thy resolutions: and considering how often thou hast been deceived, through the carnality of thy mind, and the corruption of thy heart, thou oughtest to tremble, and be afraid when on bended knees before thy Maker, and reflecting upon the breach of promise thou hast so often been guilty of. Remember, absolute promises, made too much in thy own strength, are of dangerous consequences: wherefore, rather sincerely, express thy humble and earnest desire, after the inward working of the Spirit, that, through his grace, thou mayst be enabled to guard against all known sin; and in truth and uprightness, to perform every known duty.

It is the blessed Spirit that can best learn thee that noble and blessed art of conquering temptations, and discharging duties: wherefore, be earnest in prayer with God, for his divine *Spirit, which he has promised to give them that ask him*. Plead upon the head of his promise, for the Holy Ghost to enlighten thee in thy mind; to enable thee, by his inward operation, to discern his grace in thee; to make thee taste a spiritual sweetness and comfort therein: for this blessed Spirit not only sows the seed of grace in the heart and soul, but he also manifests the same to the soul; for grace always shines brightest in the light of the Spirit; he gives the fairest sight, and and sweetest taste thereof to the soul: yea, it is he that doth co-witness with believers, that *they are the children of God*; 1 Cor. ii. 12. *Now, we have received not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God*.

Again, O my soul, enter the list with self: plead the Spirit's presence to give thee a fair discovery of thyself, and concerning the real state of thy soul; how thy desires, thoughts, and affections, do bend, and where they centre: and though thou canst not, perhaps, sometimes dare not say, thou hast obtained an assurance of

the love of God to thy soul in Christ; yet remember, as thou dost profess the Christian character, thou oughtest, and must exert the faith of adherence to, and dependence upon God's word, and his glorious method of justification through free grace: for certainly, where-ever the Spirit of God works inwardly, he inclines and enables the sinner to cleave close to the promises of God, which either include or infer assurance; such as, Isa. lx. 16. After promises made and given, it is there said, *Thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob.* And Isa. xlii. 25. *I, even I, am he that blotteth out thy transgressions, for my own Name's sake, and will not remember thy sins.* And Exod. xxxiv. 6, 7. God does there reveal himself by many gracious titles, which, when the soul, under the Spirit's influence, is enabled to lay hold on, there is no case it can be reduced to, but a spring of comfort must arise and flow to it from one or other of these gracious names; and then will it cry out, as Psal. lxxxv. 8. *I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints.* Here is faith productive of peace; and peace the sweet fruit of the pardon of sin. It is said, Acts. ii. 28. *Thou shalt make me full of joy with thy countenance.* Here is a sense of God's love; it is the hidden manna: *When the Holy Ghost sheds the love of God abroad in the heart,* Rom. v. 5. And again, as Rev. ii. 17. *To him that overcometh, will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name, &c.* And in Mal. iv. 2. there is Christ arising in the soul.

My soul, couldst thou sincerely take a turn in the peaceable paths and pleasant walks that the Spirit can let thee see, in the gospel field, however indiscernible to natural men, thou wouldst, day by day, find something new, refreshing, and reviving, and truly cordial to thy fainting case: and then, and thus thou wouldst, under all thy discouragements and disappointments, wait patiently for God's time, when he will let in his light, let thee see both his gracious face, and thy black heart. Mind it, that the *visions* of such gracious discoveries of God to the soul are for an *appointed time*; therefore, my soul, *if they tarry, wait thou for them.* And if thou wouldst have an evidence of the inward work of the divine Spirit, and be firmly assured thereof, try if thou darest and canst sincerely join the Psalmist, and say as Psal. cxxx. 5, 6. *I wait for the Lord; my soul doth wait, and my hope is in his word: and doubled, ver. 6. I say, more than they that watch for the morning.*

“ O heavenly Father, look upon me in Christ Jesus, the kind
 “ Surety of elect souls; shed abroad thy sanctifying influences on
 “ my soul, to fit and form me for every duty thou requirest. Im-
 “ plant every grace and virtue in my heart. Pity me, and change

“ the

the temper of Spirit. Give stedfastness and resolution; and enable me to stand in the midst of assaults which I must expect while here. Dwell in me by thy Holy Spirit; make me walk with thee; make this very body a temple for the Holy Ghost: under whose inward workings, make me proceed, from one degree of faith, love, zeal, and holiness, to another, till I appear perfect before thee in Zion, to drink in immortal vigour and joy from thee, through my Redeemer, Jesus Christ."

When God's blest Spirit worketh inwardly,
 Enflam'd, the passions fore aloft most high;
 They, thirsting mount, as 'twere to heav'n's abode,
 Seeking for Jesus, who's the living God.
 On wing of faith, and love, the soul, when born,
 The gospel's doctrine, then, it doth adorn.
 True holiness doth in the practice shine,
 When inward works the Holy Ghost divine.

S E C T. IV.

Soliloquy on the ILLUMINATION of the Spirit.

MY soul, the ILLUMINATION of the Holy Spirit is the first act, both in the order of nature and time: and it is the necessary antecedent to faith and all the other graces. All the fallen race of Adam have, by a nature, a thick vail of flesh overspreading and covering their minds, and consequently are all born spiritually blind; and remain so, till the blessed Spirit of God, in his appointed time, cause the beams of his own divine light to shine upon the soul, and dispel the natural darkness under which the sinner is detained. It is then, and not till then, that the eyes of the sinner's understanding are opened to see his original guilt, his sinfulness of his nature, and his misery by sin; and also his remedy in and through Christ alone. This is his operation, *To turn man from darkness to light, and from the power of Satan to God*, Acts vi. 18. By the Spirit's illumination, when God opens the soul's eyes, the difference betwixt the apprehensions of sin and danger, is great, to what it was formerly, as the representation of a painted devil figured on a wall, and a real, raging, and roaring evil, appearing in the most monstrous shape, threatening and ready to devour. While the sinner sits still in his natural state, all seems to be well; he sees no danger; he does as well as his neighbour; he does and wishes no harm to any; he is a member of the

visible church; he goes daily *forth by the footsteps of the flock* yea, it may be, he joins with others, and partakes of the Christian passover; and, in short, keeps up in his family, punctually and daily, a form of worship: and yet, for all this, till the Holy Ghost move, so to speak, upon the sphere of his soul, and illuminate his mind, he remains ignorant, as of himself, so of his Saviour; and walking in the dark, he is busied in establishing a righteousness of his own: and all this while but *sacrificing to his own net, and burning incense to his own drag.*

But, O my soul, when the Holy Spirit illuminates the sinner's mind, their eyes are opened, and they are made to see, that all their doings, and all their duties, and all their righteousness, without Christ, are but *filthy rags*; and that without a personal and perfect obedience to the whole law, they are liable to be charged as guilty of the whole: yea, by the enlightening Spirit they are made to see wrath, eternal wrath, impending on them; and that they, being conceived in sin, and wrapped up in the rags of original guilt, are thereby wholly incapable of discharging any the least duty of themselves, so as to meet with acceptance at the hands of an offended God. And thus the Christless professor's vain hope must sink; and if a true sight, he will cry out, *What shall I do to be saved?* It is then the enlightening Spirit of the blessed Redeemer further opens the eyes of the mind and understanding, and lets the sinner see, that though there is nought but condemnation threatened by the law, yet there is hope; since, in the gospel, the good news of a Mediator is proclaimed, who became Surety and a Sponsor for elect sinners, and has really and fully given a satisfaction to the offended justice of God, in the room and stead, and upon account of all whom God enables, through grace, to believe and accept of him for all they stand in need of to recommend them to the favour of God, and in order to their eternal salvation. Such a sight doth the sinner attain, through the illumination of the divine Spirit: and that without this glorious Saviour and blessed Undertaker, all their aimings and endeavours are vain: they do but live in a state of vile servitude and bondage; and of all servants, these are in the worst case, who are *servants under sin*: and of all who are sold, those are worst who are confined to drudge in a prison, *bound in chains, and load with fetters.* Such kind of servants and slaves are all who are in a state of nature and have not fled to Christ for relief; they are all shut up, imprisoned, chained, and kept close by that grand tyrant, the jailor of unbelief. Satan and sin are the cruel oppressors: and the vanity of sins do the more miserably distract the soul; pride and self-conceit while demanding the throne of the heart; worldly and vainglory

thoughts, inordinate affections, irregular passions, perhaps, avarice and concupiscence, with many more, all striving who shall be first, and most obeyed. And though these are very strange lords, yet the poor soul is become so accustomed to their rigorous yoke, that it thinks of no relief till savingly illuminated by the Holy Ghost: it is then it sees this slavery is most abominable, this dominion is most tyrannical. The commands of these tyrants are most wicked, horrid, yea, and deadly; and the apostle, Rom. viii. 2. calls sin, *the law of sin and death*: not as if sin proceeded from a *law*, or that there were really a *lawfulness* in sin; but, to point out the *tyranny* thereof; and how that, through habit, it becomes like a *binding law* upon its vassals. It is, my soul, the Holy Spirit who can let the sinner see, that sin is the most intolerable tyrant: it is such as never suffers its subjects to rest; yea, sleeping and waking, it is like a wandering ghost, always craving; it is a rigid taskmaster, and wants continual drudgery to be performed by its servant.

The Holy Spirit, by these and such like sights of sin, can make the stupid and secure sinner awake, and become weary of sin and state of spiritual bondage; and even to exert its reason, and propose the question, by soliloquy, to itself, "What have I been? how was I created in Adam? what was my original glory? was I made after the image of the ever great and glorious God? invested with the dignity of being Lord and Governor over the creatures? adorned with princely power, by my first creation, and now become a slave to vile affections? am I robbed of my primitive dignity, and now a captive of Satan? O melancholy! O miserable! I the creature man, once seated in such a state of bliss, and now reduced by sin, over-ruled and managed by the beastly affections, and regular passions of the brute nature; yea, of a worse corrupted nature." Under a ray of divine light, the soul gets the clearest sight ever it had of itself, conversing with conscience after this, or such like manner: "What thinkest thou of it, O my soul? what dost thou expect, or hope for, when thou must go hence, and leave this body behind, the gratification of whose lusts, thou hast been much busied and cumbered about, in so far, that a great part of thy precious time has been devoted for that purpose? Thou hast long sat under the droppings of the gospel, and hast been importuned to *seek after the kingdom of heaven*, and *the righteousness thereof*, that so thou mightest be made fit to enjoy the kingdom of heaven, and the glory and happiness thereof. Dost thou, or canst thou hope to reign as a Prince in the kingdom above, and yet continue to live a drudge to sin, and a slave to Satan upon earth?"

Thus, through the illumination of the Holy Spirit, the sinner is awakened.

After debating and expostulating with itself; being convinced it cries out, "I see there is no hope of my obtaining the prize without striving; there is no hope of victory, without wrestling and fighting; there is no hope of reigning with Christ in heaven without submitting to Christ here, and depending upon him for skill and strength, in order that I may first subdue and reign here on earth, as a King, over my lusts: I see the heavenly crown is not designed for such as quietly remain the captives of sin, but is appointed for the conquerors thereof: and, in plain terms, by the enlightening of the Spirit, the sinner sees it cannot be fit for the heavenly kingdom, till it learn to reign over its earthly members; yea, to *mortify the flesh, with its affections and lusts; to be crucified to the world, and to get the world crucified to them.*" After this inward illumination, the elect soul, viewing itself in the glass of the law sees it is odious, guilty, and polluted: and viewing sin in its damnable nature, must of necessity despond, if the same Spirit did not let it see these repeated offers of mercy, through Christ, made in the gospel to every bond-slave of Satan and sin, that will but come being sensible of their misery, and accept of the deliverance Christ has purchased for, and promised to the adopted children of God.

And thus, my soul, the elect sinner, being truly awakened, goes forth out of its house of bondage, to Jesus Christ, the Prince of princes, as full of unlimited power and boundless mercy: and, by the Holy Spirit, through faith, is made to see him willing and ready to enter into a confederacy with him, and to restore him to all the privileges that were lost in the first Adam.

"O Lord, *send forth thy light and thy truth, let them be guides to me.* Enlighten and illuminate my mind and heart: let me daily see myself in the glass of the broken law, in order to my humiliation, under a view of my original and actual pollution: O Lord, let me daily see thy Son as my Saviour, in the gospel glass. May I derive strength from him to the subduing of my lusts. Descend, O Holy Spirit; erect a throne in my heart; possess it as thine own property; reign and rule there as sole and supreme Sovereign; and, for thy own Name's sake, deliver from every tyrannical lust lurking there." AMEN.

In my heart, Lord, erect thy throne;
And by illumination
Of thy blest Spirit, guide me still;
Bring safe to upper Zion's hill.

Thro' dangers here, by day and night,
Lead by thy Spirit's heavenly light,
While here; Lord, my exceeding joy,
My meditation employ.

S E C T. V.

Soliloquy on the ENLIVENINGS of the Spirit.

O MY soul, by the illumination of the Holy Ghost, the sinner is made to perceive Satan to be a cunning adversary; yea, a shameless and faithless traitor; he will promise peace and life, while, in the mean time, his full bent and design is to inflict destruction and death. And whenever he entices the sinner to transgress, the next step he takes is to accuse the yielding creature to its God, for the very same sins which the poor soul had committed by his subtil, horrid and hellish advice. Whereby it is plain, that whoever are led captive to do the will of that alluring deceiver, that the very devil who ceaseth not to tempt thee to sin, shall, in a little time, if God prevent not, prove a tormentor to thee, without intermission, because thou hast sinned. And as he is now busy tempting thee in time, he will, through endless eternity, be as constantly employed in tormenting thee.

But, O my soul, where the Holy Spirit of God carries on his *illumination* to *enlivening* work, he extends his internal inergetical voice, with great power: he opens and quickens the heart by his word; *The preparation of the heart in man, and the answer of the tongue, is from the Lord*, Prov. xvi. 1. This enlivening Spirit, by his skill and omnipotency, quickens the soul, though spiritually dead; he opens the heart that is fast locked up by ignorance and unbelief. And thus the Spirit's voice, or the enlivening power of the Holy Ghost, passeth from him, along with the gospel, to effect this noble and glorious work upon the soul, like to the dried bones, mentioned Ezek. xxxvii. 9, 10. Here the animating breath, which quickened the dead, came in, or with the four winds of heaven, even as the almighty power of the Spirit does, with the sound of the gospel; and before it the heart opens, and the will bows; the soul is made *willing in the day of God's power*, Psal. cx. 3. The man can no longer oppose the omnipotent energy of the Holy Ghost. When a beam of divine light shines immediately from the Spirit, it pierces and breaks through into the inward recesses of the sinner's soul; whereby, at once, it is made to perceive both its danger and its duty; its wound to be mortal, and its remedy most precious, and really perfect.

And thus the enlivening Spirit of the ever glorious Jesus reaches the inward spiritual ear of the soul, by an efficacious impression upon the heart.

O my precious soul, how easily can the enlivening Spirit promote the sinner's conversion, whereby the spiritual life is advanced and carried on in the soul? If he once but in earnest speak internally to the dearest soul, it must live. When the divine beam of saving light shines from the blessed Spirit, and enters the sinner's heart, he is thereby presently made willing to drop and divorce all his lusts, his darling Delilahs; yea, all his outward interests, (if called thereto, or if they either oppose or compete with Christ and his cause.) and close with Christ on his own terms. The man is made entirely to submit, without a vote or voice, further than to plead, that he may be but so happy as to be accepted of by God, for Christ's sake. And when this enlivening Spirit fills the soul with an earnest desire after acceptance with God; as he has given that frame of desire, so he lets the soul see their desire is granted, by opening faith's ear, and causing it to hear the voice of Christ, the friend of sinners, saying, *Son, daughter, thy sins are forgiven thee*. And hence, my soul, what comfort must arise? This must put new life in the soul, to hear of the pardon of sin; yea, a final pardon of all sin that ever the sinner committed; of original guilt and all its omissions: this must be a *valley of Achor, a door of hope*; yea, a noble, sumptuous, and most royal feast to the soul; as we see clear from Matth. ix. 2, where Christ says, *Be of good cheer, thy sins are forgiven thee*. This is amongst the gospel's royal dainties, which is not only peculiar to some particular favourites, but common to all who, by faith, close with Christ. And though every sincere believer is not favoured with such plain intimation of the pardon of sin; yet it is certainly the mercy of all who receive Christ Jesus: for, Christ and pardon come together: he does not come empty handed; but brings a glorious benefit of rich mercy with him, *viz.* the pardon of sin; which is better than a feast; more desirable than the sweetest music; more precious than gold or silver; far more preferable than honours or pleasures. He puts a cup into the hand of the enlivened soul with that noble ingredient of sin-forgiving love in it, and says, as Isa. xl. 1, 2. *Comfort ye, comfort ye, my people, saith your God: speak comfortably to Jerusalem; cry to her, that her warfare is accomplished, and her iniquity is pardoned, &c.*

O my soul, after a sinner has been pursued by the terrors of the law, and has been sometime kept reflecting upon the dreadful effects and terrible consequences of a sinful life, how sweet, how ravishing, how refreshing must it be, upon the back thereof to get a faith's view of Jesus Christ, with a pardon, a free, a full, a final

pardon

pardon of all sin ! O but Jesus must then be precious in the sinner's sight, and that pardon must be sweet to the sinner's taste : for then, and even thereby the soul must be enlivened, and receive a new life, and will admire the everlasting righteousness of the Redeemer, upon account whereof it receives and retains the hope of its sins being pardoned, and its person accepted. And thus the soul, being by God's enlivening Spirit, made to live, and believe ; the same Spirit will continue to work in them ; and when he works, his work shall not be in vain : he will effectuate what he intends ; he will more and more *transform them into the image of Christ* : he changeth them into the similitude of himself ; endues them with a holy and heavenly disposition, enabling them to *live after the Spirit*, and no more wholly (as formerly) *after the flesh*. Therefore, whoever are enlivened by the Holy Ghost, are said to be no more carnal, but *spiritual* : for, though the regenerate apostle complains of a body of sin and death, and says, *It is not I, that sin*, but *SIN that dwelleth in me*. And elsewhere it is said of the regenerate man, that *the Spirit of God dwelleth in him*. This, indeed, at first sight, may seem strange, that two guests, of such contrary natures, as sin and the Holy Ghost, should dwell in one man.

My soul, the enlivened elect soul is like the house of Abraham, where was a free Sarah, and a bond Hagar ; and both have children : yea, and Ishmael, the son of the bond-woman, born after the flesh, is older and stronger than an Isaac, the son of promise, though born of the free woman. And further, although the Holy Spirit, where he plants the divine life in a soul, will keep a residence there for ever, and will not be as a sojourner or stranger, who lodges only for a few days ; yet, very often, the spiritual seed are deserted for a season, in order to their humiliation. And, in this case, under the withdrawing of the Spirit, and during his absence, the enlivenings of the Spirit seem much to cease ; and corruption, the bond woman's child, being old and strong, threatens the very death of grace in the holy seed : yet, for all this, the enlivening Spirit of God will never totally depart from that soul, that he hath once sanctified for his own habitation. This is confirmed in the gospel ; *He which hath begun a good work in you, will perform it* [or, FINISH IT] *until the day of Jesus Christ*, Phil. i. 6.

Happy, happy are they who are enlivened by the Holy Spirit ; they are allowed many special and peculiar privileges. There is a kind of spiritual correspondency kept up betwixt Christ and the soul ; their spiritual bonds are broken their *captivity returns like a stream from the south* : the embargo is taken off their souls ; they are allowed free access to traffic, as it were, and converse with their God. He lets out liberally, of his influencing grace upon such :
through

through which, under the management of this quickening Spirit, they are directed and enabled to make returns again to him. The soul, living by faith, cries daily to its God, and God daily answers by giving fresh incomes of spiritual grace to the soul. Many and various ways doth the Lord admit his own to converse with him, that the spark of divine life infused by the Holy Spirit, may be preserved and promoted.

O my soul, how sweet is sensible communion betwixt God and the soul, when it is admitted seriously to contemplate, by meditation, the divine attributes? When the glorious Jehovah manifests himself in his immense greatness, a due reflection thereupon must make a very humbling impression upon the enlivened soul, and must make it see itself *less than mere nothing*. In Gen. xviii. 27. Abraham says, *I have taken upon me to speak unto the Lord, which am but dust and ashes*. The Psalmist, under an impression of God's greatness, says, *What is man, that thou art mindful of him? or the son of man, that thou visitest him?* Psal. viii. 4. O my soul, could I consider, and seriously think upon the greatness of the Almighty, and most glorious All-good, I would even then probably tremble and be afraid, under a sense of my polluted nature, and the pride and naughtiness of my heart, lest the very earth should rend asunder in order to my access into an eternal prison of darkness: but blessed be his renowned name, who is a merciful God, and deals not with sinners after the manner of man; *His mercy endureth for ever, and therefore the children of men are not consumed*; for, as he is immense in his greatness, so he is infinite in his goodness: he is surpassing good, in his greatness; and he is excellently great in his goodness: and this the enlivened soul must daily acknowledge; daily experience engages and obliges him so to do. The purity, spotless holiness, the impartial justice, the untainted veracity, the all-sufficiency, omnipotency, omniscience, and omnipresence of God, when the soul, under the influence of God's enlivening Spirit, is helped to meditate upon any of these, or such like perfections of the Deity, it must doubtless stand in awe, and account itself very mean and contemptible; yet when it views the glorious covenant of free grace, and sees God's eternal Son is become its Saviour, it must then *rejoice, with joy unspeakable, and full of glory*.

And, O my soul, under the quickening influences of the divine Spirit, how is the soul admitted to communion with God, the Father of spirits, when employed in the various duties of the religion of the blessed Redeemer? Sometimes in prayer, it is raised and elevated on the wings of faith and love, to Pisgah's top, gets a fair prospect of the holy land: sometimes the vail is drawn aside, and it is made to look within, and see the Lamb's book of life opened, and

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its name inscribed there; yea, to see their High-priest, in his priestly and royal vestments, and its name graven on his breast-plate. Such treatment the soul does sometimes meet with upon its fasting and feasting days, when attending word and sacrament. But herein, or hereupon the soul must not rest: the gospel command is faith; for while ravished in the mount with a divine vision, in the twinkling of an eye, under the withdrawing of the Spirit, the poor soul is again found in the valley of Bochim; and this for the exercise and trial of its grace. And therefore the true Christian must strive, in the exercise of a sound unshaken faith, to keep up communion with his God, in every case, under every changeable providence. He must be acquainted with the discipline of his house: under every rod, rebuke, and other chastisements, they must return a meek and child-like submission, the true and genuine fruit of the Spirit of adoption: they must be patient under the rod, and herein lies their communion with their God. O happy, thrice happy is that soul where the enlivening Spirit of God keeps abode renewing, reigning, ruling, and governing, and that in every case.

“ O Lord, by the inspiration of thy Holy Spirit, create in me a
 “ spiritual life; infuse and fix in me the spark of divine life; let it
 “ take root in my heart and soul: and frequently cause the spirits
 “ lovely and fresh gales to blow upon this implanted spark, when
 “ deadened or becalmed, that it may ascend, in flames of divine love,
 “ towards the High-priest of reconciliation, who sent the Holy Spi-
 “ rit, in order to the regeneration of elect souls, and to enliven them,
 “ and fit them to partake of communion with God and his Father
 “ here, and to enjoy a full communion with him through all the
 “ ages of an endless eternity. Grant a gracious answer to my peti-
 “ tion, O heavenly Father, for Christ's sake.” Amen.

Lord, give to me thy Holy Sp'rit;
 Create in me a heart contrite.
 Enliv'ning grace plant me within,
 Redeem from filthiness and sin.
 In viewing thy perfection,
 Allow me sweet communion,
 With thee, O Father, thro' thy Son,
 And Sp'rit's regeneration,

S E C T. VI.

Soliloquy on the SUGGESTIONS of the Spirit.

O MY soul, manifold and various are the thoughts which are conceived in, and break forth from, the heart of sinful man. And though, in the general, these may be termed the blossoms and fruit of corrupt nature; yet it is not improbable, that many horrid and hellish thoughts may be injected by Satan. And it is also probable; yea, it is a certain truth, that the Holy Spirit of God may, and often doth *suggest* thoughts which may tend to the soul's advantage: and therefore there is a precept given, 1 Thess. v. 19. *Quench not the Spirit.* Most wonderfully, and often very surprizingly does the Spirit of God work in the heart of man, in order to bring all his determined purposes to pass. If we consult Acts xviii. 5. we see it is there said, that *Paul was pressed in Spirit, and testified to the Jews, that Jesus was the Christ.* And Acts xx. 22. *Behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me, save that the Holy Ghost witnesseth in every city, that bonds and afflictions abide me.*

The SUGGESTIONS of the Holy Spirit have mightily and effectually wrought upon the minds, hearts, and consciences of the children of men: yea, and these of every order, high and low, and of every quality; such as have been more moral, and such as have been more profane: there have been some of both sorts wounded and touched to the quick; roused up from sloth, and awakened from security. Such who have been long stupid, thoughtless, and insatiate, have become thoughtful and serious, with respect to meditation on their bypast life and conversation, on their present behaviour, and on their future state. This Holy Spirit has suggested thoughts; and they have, through his influence, been incited to pose themselves with these, or the like pungent questions: such as, O my soul, is there an eternal, omniscient, omnipresent God, of spotless holiness? Doth he, by his sovereign providence, govern the heavens and the earth, and all the creatures and their actions therein? Have I an immortal soul? Must I enjoy an eternal happiness; or undergo and abide in a state of endless torments? Is the scriptures of the Old and New Testmant truly God's written word? Did he appoint and inspire penman for that purpose, to insert therein a chain of golden truths, which the reasonable soul is to embrace as objects of its faith? Are the precepts therein to be the golden rules of the Christian's walk? Are they to avoid what God has denounced threatenings against; and to seek after and de-

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pend on what God has promised therein?---In such kind of exercise the reasonable soul ought to be employed; and it has ground, when thus exercised, to expect to the Holy Spirit to suggest unto it some portion of holy writ, wherein or whereby it may attain some remarkable discovery of its cause, as may make it to tremble; and even on the very back therefore, joy and comfort may arise.

Through the suggestions of the Holy Spirit, the most *learned* and *skilful Rabbies* have been determined to peruse, and consult the divine oracle, the word of God; and, in said interim, have felt the power and efficacy of God's grace, spreading and arising in their hearts to that degree, that they have being brought over to embrace the humbling and self-denying ways of Jesus Christ. As it is most certainly the prerogative of the Holy Spirit of Jesus to apply benefits and blessings to the soul; so it is as certain, that he generally doth so, by suggesting some scripture text, which he makes, through his internal influence, prove convincing and converting: sometimes indeed it only awakens and begets terror; at other times, it tends to illumination and edification, and thence ariseth true and solid consolation.

Oft-times, my soul, very *weak* and *illiterate professors* have been attacked, and a gracious change has been wrought upon them by some threatening or promise from God's word; and thereby they have been made *wise unto salvation*. And agreeable thereto is that text, Matth. xi. 25. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes*. Yea, it has occurred, that through a sudden thought suggested, and powerfully born in, by the Spirit of God, upon some of the most obstinate, stubborn; and malicious enemies of Jesus Christ, and that even when they have been eagerly pursuing their vitious and wicked purposes, that they have been suddenly struck, and immediately stopped in their wicked career, and their malicious designs effectually frustrated. A very eminent and remarkable instance of this we have in the apostle Paul, recorded Acts ix. 1,---20. and xxii. 3,---16.

Many very gross *profane sinners*, through the Holy Spirit's suggestions, striving, and struggling, and his application of the divine word, have had their lives and conversations wonderfully changed and altered. They have been made to turn about and fly from what with great eagerness they were pursuing; and have been made to apply to, and endeavour after, what they, during the time of their vanity, had a very strong aversion to, and an utter abhorrence of; and that, with great firmness and steadiness of mind crying out, *What shall we do to be saved?* There is a catalogue of very atrocious sinners mentioned, 1 Cor. vi. 9, 10.; such as, *Fornicators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous,*

covetous, &c. And yet ver. 11. it is said, *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*

This Holy Spirit doth sometimes very softly suggest, and then, upon the back thereof, very suddenly strikes in a dart which pierces through the heart, whereby he awakens, affects, and deeply wounds the conscience; and doth, most irresistibly, with uncontrollable power, work so as to remove all difficulties, even though the soul be under the thickest cloud of black ignorance, the strongest prejudice, and most obstinate resolution; yet he will make every faculty of the elect soul pliable, and to join with him in accomplishing his design. And, indeed, this is no great wonder, if the soul considers, that to sad experience it is known, that when the almighty God withholds the suggestions, strivings, and influences of his Holy Spirit, and permits the spirit of the apostate angel to attack and assault the spirit of man, how he, by his injecting and forming false ideas, in the man's mind, gains his consent; and the poor captive eagerly seeks opportunities, that he may himself be the very instrument to execute what Satan has suggested to him, and that even in the case of that horrid sin of self-murder, which is so very contrary to nature itself. Therefore, my soul, with respect to the suggestions of the Holy Spirit, thou mayst conclude, by saying, does the limited spirit of Satan so far prevail, when driving a soul on in the broad path of its own eternal destruction? and shall not, must not the holy and omnipotent Spirit of the living God, and life-giving Redeemer, obtain and overcome, since his whole scope is to draw sinners out from the drudgery and slavery of Satan and sin, to the glorious liberty of the children of God?

O my soul, when this Holy Spirit brings to thy remembrance, and sets before thee the costly price Jesus paid down for man's redemption, and in order that he might send him for thy illumination and edification, oughtest thou not then to admire and adore the blessed Redeemer, since, as a price, he suffered his sacred head to be torn with a crown of thorns, his back to be pained with the burden of the cross, his side to be pierced with a spear, his precious hands and feet pierced with nails; yea, his whole body bleeding, and his rational soul bruised; and all this in order to procure eternal redemption for sinners, and emit the Holy Spirit to suggest, to convince, to convert, to sanctify, and to make thee meet to be a partaker of the inheritance of the saints in light.

“O eternal Father of Spirits, God of all flesh; O let me aright
 “conceive of the infinite depth and vast extent of Christ's bound-
 “less love, that I may seriously admire it. O! if all his love could
 “be seen at once, what a heaven's wonder, what a world's miracle
 “would

“ would Christ appear and really be ! O blessed Spirit, open faith’s
 “ eye ; give such sweet and refreshing sights of the blessed Jesus,
 “ that my adamant heart may be softened, and ravished, and made
 “ to bray and thirst for the breaking day. And, O sweet Jesus,
 “ while I am detained here in the body, grant that thy promised
 “ Spirit may never cease to suggest to me low sights of myself, in
 “ order to my humiliation ; and sweet gospel views of thy fair
 “ and comely countenance, and thy purchased free grace, - in or-
 “ der to my daily consolation.” AMEN.

While I have breath, O Lord, inspire
 My soul ; make love like sacred fire
 Ascend ; while I in body live,
 To thee, Most High, I’ll praises give.
 My meditation of thee, Lord,
 Sweet thoughts into my soul, afford.
 Words of my mouth, thoughts of my heart,
 Direct, accept ; my God thou art.

S E C T. VII.

Soliloquy on the CONVICTIONS of the Spirit.

SOMETIMES, O my soul, upon the back of the Spirit’s *Sug-
 gestions*, true CONVICTION follows, and sometimes also real
 conversion. The Holy Ghost has a sovereignty over the *written
 word* of God ; and he frequently worketh therewith, as with an
 instrument, in convincing the sinner ; and he makes it successful
 at his pleasure : Isa. lv. 10, 11. *For as the rain cometh down, and
 the snow from heaven, and returneth not thither, but watereth the
 earth, and maketh it bring forth and bud, &c ; so shall my word be
 that goeth forth out of my mouth ; it shall not return unto me void.*
 All the power that is in the word is derived from the Spirit : it is
 the Spirit that commands a blessing to the word ; without which it
 is but a *dead letter*. It is not from any virtue in the word, or
 preacher thereof, but only by the convincing and converting power
 of the divine Spirit that the word becomes effectual to awake and
 reform the man.

And, my soul, the reason is very plain ; for, the same Holy Spi-
 rit that has a sovereignty over the word, has also a sovereignty
 over the *sinner’s conscience and heart* ; and he worketh thereon,
 therewith, and therein, according to his pleasure. It is the Spirit’s
 royal prerogative, and it is his peculiar work, to thaw, soften, and
 melt

melt the stony heart; yea, to dig it up as out of a flinty rock, and to give a new heart of flesh, Ezek. xxxvi. 26. It is not the plausible advices, prudent exhortations, nor sharp reproofs; it is neither legal thundering, nor evangelical invitation; nay, nor all the fine rethoric and gilded oratory of the most eloquent Apollo, that can truly be of any avail, to convince the soul: and till it be convinced, there is no hope of conversion. My soul, when Paul, a famous, eminent, and celebrated preacher of Jesus Christ, was making offer of the Saviour to sinners, it is said, *the Lord opened Lydia's heart*. And till the omnipotent Spirit puts in his hand and opens the barred and bolted heart, the blessed Jesus gets leave to *stand knocking at the door, till his locks be wet with the dew of the night*. Oh! the stubborn sinner stops his ear, keeps the door shut, cares not to entertain his sole Lord and Sovereign. He is so accustomed to drudgery and slavery, and has been so long endeavouring to gratify his sensual appetites, he cannot possibly entertain a thought of throwing off the yoke of the old man, until the blessed Spirit, O my soul, doth dart in a beam of saving light, and lets the sinner see the dangerous situation it acquiesces in, and sets before it the precious offers of a full pardon of all its offences, done against its rightful Sovereign, and assures it, that upon its laying down the weapons of its rebellion, it shall be received into the King's favour here, and receive a charter, whereby it shall be intitled to the possession of eternal happiness, and complete joy hereafter. And thus the elect soul becomes thoroughly convinced, by the power and efficacy of the ever glorious omnipotent Spirit of the eternal Jehovah.

And therefore, when a poor sinner has been long lying by the pool of gospel ordinances, and has sat long under the drop of the gospel, and can observe no gracious change wrought upon the heart and life, they are even then to guard against fretting, repining, and discouragement: they are to be constant in the practice of all Christian duties; never *wearying in well-doing*; being persuaded, that in *due time they shall reap if they faint not*. Neither are they to reflect against a minister of the gospel, who dispenseth the ordinances, lest only thereby a prejudice may arise in their hearts. My soul, it is certainly sounder divinity, to bow before thy Maker, on thy bended knees, and with all profound humility and sincerity, to argue as Martha did, and say, "O Lord, had the gracious presence of thy divine Spirit been with me; had the heavenly dew descended upon my branch this day, when I waited upon thee in such an ordinance, my soul had not remained so benumbed and dead; but, ere ever I had been aware, my soul had made me like the chariots of Amminadib." But, indeed, even before the soul of a sinner is capable, or can be sensible to discover its spiri-

spiritual deadness, there must be something of the Spirit's dealing in the inward man; for, till then, the soul will not only remain dead, but as if senseless, stupid, and secure.

And this also is an undeniable evidence, that the Holy Ghost has a sovereignty and dominion over the *times* and *seasons* of convincing and converting sinners: and therefore the day in which souls are wrought upon, by the Holy Ghost, is called the day of the Spirit's power; Psal. cx. 3. *Thy people shall be willing in the day of thy power.* And, my soul, this or that word, which had no effect at all at another time, shall work at this, being God's appointed time: and because this period, and not that, was the really fixed and set time; so it is plain, that the Spirit only, by his almighty power, can convince, yea, and also convert: and when he sets home a word with power, he effectually humbles and makes the sinner's heart contrite; John xvi. 8, 9. *When the Spirit comes, he will convince the world of sin, of righteousness, and of judgment,* and that by such a clear demonstration, as sweetly and cheerfully gaineth the assent. Yea, and he convinceth each person particularly of his *own sins*: and also of their several aggravations; yea, he sometimes causeth a resurrection of forgotten sins, that have been lying asleep in the conscience. O! he will awake and rouse them up, like so many sleeping lions, to affright and terrify the sinner! and then the soul hears God's voice in his word, as Adam heard it in the cool of the day, and was afraid. But then here is no hiding place; conviction pursues the man close, and sets sin before him as committed against God's holy law; against the pure light of the gospel; against manifold mercies; God's long-suffering patience; Christ's eternal love in shedding of his precious blood; against the Spirit's motions, suggestions, and pains; against many warning and alarming judgments: the wages and the demerit of all which conscience cries aloud is death; yea, spiritual and eternal death, Rom. vi. 23. *For the wages of sin is death.*

And thus, when the Spirit works, sin revives, and vain hopes give up the ghost: and, indeed, when convictions do so revive sin, as to kill all vain hope in the sinner, and make them fly to, and depend upon Jesus Christ, as their only door of hope, it is then, indeed, most probable that such awakening convictions, though at first apparently productive of trouble to the soul, yet in the issue they prove, to elect sinners, the choicest mercies that ever they enjoyed: that which was convincing and wounding, turns out to be converting and healing; and, under a decay of vain hope, the soul is begotten, through the abundant grace of God, to a lively hope. And yet, alas! how apt are sinners, even in a state of grace, to overvalue every little good that has but a shadow of grace in it?

and also, too often; slightly to undervalue and pass by, without due notice, manifold infirmities, failings, and evils that are in them? and by so doing, by such indifferency and indolency, in their course and converse, they even aim at choaking the convictions of God's Holy Spirit: and thus often the buddings and blossoms of grace wither and become blasted; yea, to that degree, that sometimes no fruit appears; they seemingly fade, and really fall away. And, without the returning Spirit to revive their drooping case, no faith can be in a real and lively exercise; nor can the grace of love be enflamed to the unseen Redcemer; nor can the soul firmly cleave to God's word as the anchor of its hope.

Therefore, O my soul, ardently plead, fervently pray, and unweariedly say,

“ O Lord, *restore unto me the joy of thy salvation; and stay me with thy free Spirit.* O Lord, deliver me from the deceitfulness, and treachery of mine own heart. O! thou seest what horrid pride and self-conceit is there! the world is much set up as a dagon there; and, alas! that harlot darling of self-love is there: and, in order to gratify corrupt and carnal self, the doors of my heart are kept open to admit the adversary, the strong man, by these terrible and monstrous task-masters. I am daily much imposed upon; and still like to be so, while I dwell in this clay cottage. O pity, under my many failings, my often slighting of, or careless indolence in going the round of all commanded duties: divine and moral: O pity and deliver me from a doubting faith: a coldrife love, in and to Jesus Christ; preserve me from a shaking and tottering hope. Under thy shadow fill me with great delight; and, under thy withdrawing Spirit, fill me with a longing desire: and under all my changes, while here in the body make me more and more to prize the appointed Saviour, the Lord Jesus Christ, the only begotten Son of thy love; the only Rock of my hope; to whom with thee, O eternal Father, and everlasting Spirit of all grace, be eternal praise.” AMEN.

When God's convincing Spirit great,
Let's sinners see their captive state;
Their hearts with holy rev'rence hears;
Their flesh with sacred trembling fears,
The dreadful threat'nings of God's word,
And wond'rous judgments of the Lord,
'Till God's Sp'rit sets before their face,
A glorious covenant of grace.

S E C T. VIII.

Soliloquy on the SUBDUING WORK of the Spirit.

MY soul, thou mayst easily perceive, that all mankind are by nature corrupt and vain; yet *they would be wise, though borne of the wild asses colt*, Job xi. 12. *They go forth to their work, like wild asses in the desert*, ch. xxiv. 5. Here is to be seen the bitter effect of sin; how that the noble and excellent creature, the MAN, who was made after the image of his God, is now compared to the *wild asses colt*, upon which great pains must be taken in order to tame the said creatures, so as to make them fit for service. And is not the case just so with man? He is now naturally averse from the service of his God: and though he is indued with a reasonable soul, yet he is so biassed and governed, through the strength of his inward corruption, that he in many steps walks contrary to his reason, and in particular with respect to the divine precepts, notwithstanding every precept his God has enjoined him, has an immediate tendency to promote his interest in this present life, and his eternal comfort in the life to come. And surely, my soul, there is no serious thinking person, that, in the right improvement of reason, will narrowly survey the precepts of the infinitely wise God, but must be made to admire the loving-kindness and infinite goodness of Jehovah, in calculating such a precious set of beautiful and golden rules, in the observance whereof the happiness of humanity chiefly depends. The noble creature, man, was at first made *right*; he had an impression of God's image upon his soul, with respect to knowledge, righteousness, and holiness: not only so, but, in some measure, he represented, and was made like his God, being appointed by God, to be the lord and governor of this lower world, having *dominion over the creatures, the fish of the sea, and the fowl of the air; over the cattle, and over all the earth*. But man, by sinning against his God, fell from that pure and perfect state, wherein he was created; and yet this very day, man, in obedience to the divine precept, is to exert his authority over, and to keep the creatures at a due distance, by improving every created comfort to advantage, and by converting temporal mercies to spiritual purposes: so that whatever the reasonable soul hath, he is to eye the glory of Jehovah therein. Yea, my soul, while thou hast the world in thy hand, thou must deny it an idolatrous seat in thy heart: it is not the *use* of the good creatures of God that is man's sin; but it is the *immoderate use*, or rather a *perverse use* of them that hurts him, and consequently mark-

ed as man's sin, in the sight of God: yea, and for his excess in course of immorality, sometimes even in this present life, the judgments of God overtake him; and such are made full of the fury of the Lord, and to *ly at the head of every street, like a wild bull in a net*, Isa. li. 20. And it is said of them, that they are *made upon their idols*, Jer. l. 38. A foolish infatuated spirit in general reigns much amongst Adam's sinning race. Is it not so, O soul? And may it not most truly be said of them, who prefer the creature to the glorious Creator, that they act the part of madmen: yea, and no better do elect sinners behave, till they are *subdued* by the Holy Spirit. Mankind in the general worship in the house of Rimmon, till *the Lord send the rod of his strength out of Zion*, Psal. cx. 2. *The Holy Ghost shall rule in the midst of enemies*, and he will make them *willing in the day of his power*. As it is recorded of the man possessed by the unclean spirit, Mark v. 3, 4. *He dwelt among the tombs, had been often bound, but broke all his fetters in pieces, and no man could tame him*: but as the blessed Jesus, by his divine authority, commanded the evil Spirit to depart the man, so also, by his own divine Spirit, the man was subdued and made tame. And it is only this divine Spirit of Christ, even the Holy Ghost, who can check, and stop the soul when going on in a fit career after sin and folly, without a due thought, yea, glorying in iniquity, wearying and wasting of himself in order to gratify his base lusts and appetites. All repeated advices of the best friend, yea, all rebukes, threatenings, and thunderings of a preaching and teaching Boanerges, are of no value, till the taming Spirit of the Lord give the effectual call, and take the work in hand: when the time is come, that the Spirit designs to subdue the soul of an elect sinner, he will bear himself so in upon him, however self-conceited, worldly-wise, or profane the man be: yet, by his exalted sovereign power, and his extended voice, he awakens, and makes the poor creature amazed at the sound of his voice; he stops, he listens, and falls a trembling, cries out, *What shall I do to be saved?* and with a trembling Paul to say, *Who art thou, Lord?*

O my soul, think seriously what pains the Holy Spirit is at to tame elect souls, and train them up according to the discipline of God's family, by enlightening their mind, renewing their will, convincing them truly of inherent original corruption, and of downright-breaking actual sin; setting, on the one hand, the black scene of guilt, the curse of the broken law, as the due desert of sin, and consequently the danger he lives in, and labours under; here the bold sinner must tremble and be afraid: but, on the other hand, the kind and painful Spirit of Jesus, after humbling and wounding, presents his healing medicine, and declares there is *hope in*

rael concerning his case. He lets the elect soul see the medicinal balm and broad plaister of Christ's blood, which, being applied to the mortal wound of sin, cleanses from all its venom, yea, bitter and bloody effects; and he spreads before them the embroidered and pure white robe of Christ's righteousness: this is the *raiment of needle work*, wherewith the virgin daughters of Zion shall be girt about, when, with gladness and rejoicing, they shall be brought and made to enter the palace of the King, Psal. xlv. 14, 15. This subduing Spirit acquaints the soul with revealed truths, with the gracious nature, and the glorious Author of the covenant of grace. He softens and allures the sinner's heart, by letting him see how the covenant is confirmed betwixt God and elect sinners: upon which sight, the man that used daily to spurn at, and condemn all good counsel given him; yea, and to reflect against the providence of the wise and well-ordering Author of nature, if they occurred contrary to his design and desire, is now made to admire the blessed Redeemer, and tamely submits to, and closes with him in the terms of the gospel: he will now risque his all, depending on the riches of free grace, and the sweet word of God's promise. And further, in a dependence on the Spirit and grace of God for aid, he endeavours a constant, universal, and actual obedience to the divine precepts, and gives cheerfully to submit, in a way of passive obedience, to the wise and well-ordering conduct and government of God's holy providence.

My soul, when once a sinner is subjugated by the Holy Spirit, his sincere and daily request is to have the gospel promise accomplished in his favour: he sees no less will do than to have the blessed Spirit the Saviour for his counsellor and governor, and to bear testimony, with his conscience, that the *Sun of Righteousness is risen on his soul, with healing under his wings*; and that he is translated from a state of carnal bondage, into the glorious liberty of the children of God. His daily praying and pleading, that, through, the justification and regeneration of the Holy Ghost, an inherent righteousness may be wrought in his heart; and that holiness may shine in and adorn all the steps of his life and conversation: he is ever progressive in a course of obedience, seeking the evidence of justification, 1 John ii. 3. *Hereby we do know, that we know him, if we keep his commandments.* Chap. iii. 14. *We know that we have passed from death to life, because we love the brethren.* And 2 Cor. 2. *For our rejoicing is this, the testimony of our consciences, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.*

O Almighty God, by thy divine Spirit, subdue every faculty of my soul, in obedience to thy will. Subdue pride, and every

“irregular passion; deliver me from secret sin; keep me ba
 “from presumptuous guilt; enable to fight the good fight of faith
 “learn me, in every state, to be content. However wild and pr
 “fane I have been, or yet am at present, let me perceive and fo
 “the sweet effects of heart-renewing grace, that on a sure grou
 “I may conclude, that through the subduing of the Holy Gho
 “my will is become submissive to the will of my Father which
 “in heaven. And therefore, in the exercise of a sound faith,
 “enable me to rest satisfied in the firm hope of eternal salvatio
 “through Jesus Christ the Saviour.” AMEN.

Instruct me, Lord; teach me to know
 The path wherein I ought to go:
 Upon me let thine eye be set;
 Never forsake, nor me forget.
 When I mock fear, like a mad horse,
 Subdue me by thy Spirit's force.
 Like to an ass, when from thy hand
 I stray; with bridle, Lord, command.

S E C T. IX.

Soliloquy on the REGENERATION of the Spirit.

O MY soul, the sacred volume assures us, that there is a necess
 of REGENERATION; John iii. 3. *Except a man be born aga*
he cannot see the kingdom of God. And there is a difference betw
 justification and regeneration; for justification is an indivisible
 a person is but once for all justified by grace; but sanctification
 a continued, daily, progressive work: justification does not gro
 the sinner is either freed from the guilt of sin, and justified; or
 is not freed, but condemned and guilty. But with respect sanctifi
 cation, the soul is said to *grow in grace*, and advance in sanctificatio
 for this work is never consummate or perfect, so long as we live
 and bear about the body of sin. Therefore, my soul, (though
 perfect in all thou dost) thou art to examine the doctrine of the g
 pel like the Bereans: thou art to *try thy faith*, as the apostle Jan
 says, *by thy works*; thy justification by thy sanctification. Th
 Christian must wash his coin, and bring it to the touch-stone, let
 be counterfeit and of false metal. 1 John. iii. 10. *In this are*
children of God manifest, and the children of the devil: whosoever
not righteousness is not of God. And that we may know the effe
 of our regeneration by the Holy Spirit, and have the evidence

the Spirit's being in us: 1 John iv. 12. *If we love one another, God dwelleth in us, and his love is perfected in us.* Ver. 13. *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.* And chap. iii. 3. *And every man that hath this hope in him, purifieth himself even as he is pure.* Regenerate souls walk not after the flesh, but after the Spirit; for the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death, Rom. viii. 2. And 2 Cor. vii. 1. These who are regenerated are to *change themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* Hence it is plain, whoever are regenerated by the Spirit of God, must know and own him the only guide, who leads the sons and children of God.

O then, my soul, what great need hast thou daily to plead the evidence of thy regeneration. O try, and bring the question close home to conscience, if thou art as yet really, through the abundant grace of God, *begotten unto a lively hope*; or if thou only hast attained a *form of counterfeit godliness*; if thou art still the old creature in heart, in the new creature's dress and habit. Dost thou yet hate sin, in all its kinds, with a greater hatred than ever thou lovedst it? is it a burden to thee? art thou groaning because thou canst not perceive a visible decay thereof? is it above all things the object of thy disdain?

And again, my soul, dost thou love the Lord Jesus Christ with all thy soul and heart? or, is it thy daily complaint at a throne of of grace, that thou canst not get thy heart and soul inflamed with such elevated and aspiring love to the sweet Redeemer, as to despise all the glittering toys of this present world? all its honours, profits, and pleasures, when, in any degree, these seem to draw or lead thee in a path opposite to the will or interest of the glorious champion of thy eternal salvation? Yea, dost thou look with anger and disdain at any object, however dear or near to thee, that aims to compete with the lovely Jesus, whom thou earnestly wishest thou could love more, and that he were ever in thy sight, *altogether lovely*; more bright than the *rose of Sharon*, and fairer than the *lilly of the valley*?

O my soul, dost thou submit to him as thy sovereign All? dost thou enjoy him as thy satisfying All? under his Spirit's presence, dost thou rejoice? when he withdraws, dost thou groan in spirit? dost thou by faith behold him, and in him the *fulnness of the Godhead dwelling bodily*? hast thou observed him, in the written word to be God's eternal Word? has he made thee feel the mighty power and efficacy of his word, the sword of his Spirit, in order to conviction, humiliation, and sanctification? art thou sensible of the corruption and pride of thy heart? of the carnality and sensuality

fuality of thy mind and flesh? is it daily thy sincere request, that thy Maker would adorn thee with the embroidered raiment of humility and holiness in the inward man, and in thy outward walk, that so the life of thy Saviour may be manifested in thy mortal flesh, and have a sweet influence upon thy moral deportment? Who are regenerate and heaven-born souls must, and will endeavour to live a life of practical holiness, however many failings attend: they aim frequently and fervently to devote their all to God. The truly regenerate Christian will not so much observe the sensual life, when he considers how a life of sense is common to the brutes, and a life of reason common to mankind in general; but a life of *practical holiness* is separated and consecrated to God. It is not made up of *this* or *that* grace in particular; but of the *exercises of all graces*. The regenerate soul, through influences of the divine Spirit, is as 2 Pet. i. 5, 6, 7. striving to *add to his faith, viz. virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity*. All who are once made partakers of the divine nature, they ever plead for, and do receive *grace for grace*: and must, as occasion offers, exercise one after another. The height of their pious ambition, the principal desire of their renewed souls is that they may attain more and more a resemblance of the perfections which are in their Father, which is in heaven: and this they do in obedience to Christ's command, Matth. v. 16. and in imitation of the blessed Jesus himself, in whom did shine, with the utmost splendour, all grace and virtue in their most lively and orient colours. And he had that character most justly given him, that he *went up and down doing good*: he was ever performing cures on the bodies, and teaching heavenly truths to the souls of men.

The new creature, that has felt the pangs of the new birth, and has the Son of God *formed in him the hope of glory*, is ever seeking how he may please God, and be approved of him, without regard either to the approbation of men, or to their rash condemnation; and this not in a dependence of acceptation with God, for his work's sake: nay, the heaven-born soul *hath not so learned Christ*: but, by the Spirit of regeneration, he is taught, that *faith works by love*; and love manifests itself in works of obedience and righteousness. He, therefore, in every case, in every place, strives to behave as becomes a soul filled with a constant and lasting impression of God's omniscience upon his spirit.---In a state of *prosperity*, he will not lay aside his religion, but endeavour a practice of piety: he receives his all with thanksgiving; he seeks his God in all; he serves him with his all: he looks upon the all he enjoys as the effect of God's free love and bounty: and he blesseth God in, with, and for his all. In a case of *adversity*, he submits to the will of God:

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he strives patiently to bear the cross, looking to Jesus, who *suffered the contradiction of sinners against himself*, that he may *not weary, nor faint in his mind*, Heb. xii. 3. He thanks God, that matters are no worse. If the grace of faith be in exercise, the regenerate soul, however dark the providence may look, will see mercy in the bottom of his cup; yea, in its centre, and at its brim; and that all temporal afflictions are but momentary, and *shall work for his soul a far more exceeding and an eternal weight of glory*: and therefore he is silent before his God, or humbly says, *It is the Lord, let him do what seemeth him good*.

The regenerate man in pursuing the secular affairs of life, studies sincerity, uprightness, and faithfulness, with respect to contracting fair, dealing justly, and discharging honestly the social duties, whether stational or relational: he always keeps in mind what the Spirit of God says by the prophet Micah, chap. vi. 8. *To do justly, to love mercy, and to walk humbly with his God*. And what the grace of God in the gospel calls for, as we have it recorded, Tit. ii. 12. *Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*. The soul's sincere aiming to perform these duties, in the exercise of faith, is the whole of Christianity; for, in his proceeding thus, his eye is not only fixed upon what is agreeable to his reason, but what is also congruous to the will of his heavenly Father.

O my soul, the spirit of the regenerate man will be very much composed and thoughtful with respect to the things of eternity; he will aim at a meek, lowly, and humble frame of spirit, under a daily sight of his manifold failings; he will be weary, and heavy-laden, under a sense of grievous thorns of the flesh: upon account thereof the very desires of his soul will be longing, thirsting, and panting after fresh visits from the Saviour, and the breathings of the Holy Ghost. There must be an entire change upon the whole course and conversation of the new creature: in short, he will ever strive to be pious in the first table of the precepts, and guard against the breach of the second table; and this, and no less, the honour of the Christian religion calls for from him.

“ O Almighty God and Father of our Lord Jesus Christ, according to thy abundant mercy, let me be begot unto a lively hope, by the resurrection of Jesus Christ. Create in me a new nature, and make me a new creature, even thy workmanship in Christ Jesus unto good works. Let me feel the pangs of the new birth, till precious Jesus Christ, thy eternal Son, be formed in me the hope of glory. O heavenly Father, make me to love thee with all my heart, soul, mind, and strength: make me daily bow before thee with a holy reverence and godly fear: make me ap-
“ preach

“proach thy presence in the multitude of thy tender mercies:
 “may I esteem every ordinance of thy appointment, and daily
 “worship toward thy holy temple: make me behave faithfully
 “in the discharge of moral duties, so as the holy religion of the
 “blessed Jesus may not suffer reproach upon my account. O Lord,
 “let thy love break in upon my soul, like a vehement flame, that
 “my corrupt and carnal passions and affections may be consumed,
 “and that the sincere bent of my whole soul may aspire after the
 “full fruition of thee in the Redeemer, through all ages of eternity.”

AMEN and AMEN.

When God restores the captive state
 Of elect souls, their joy is great:
 God's mercies does them compass round,
 Like dropping showers, which saps the ground,
 That's parched with the scorching sun;
 So God perfects what he begun.
 To new-born souls he'll grace restore,
 And make their joys grow more and more.

S E C T. X.

Soliloquy on the RENOVATION of the Spirit.

MY soul, as the donation of the Spirit is a sure sign of an interest in Jesus Christ; so the work of the Spirit's RENOVATION, is really a new creation: *If any man be in Christ, he is a new creature; old things are passed away, all things are become new,* 2 Cor. v. 17. In some measure the end of Christ's death was to wean us from our selfish designs, and carnal ends, by which the generality of Adam's posterity are swayed, and to learn us to judge and measure ourselves by the new rule, according to the gospel of Christ. Therefore, my soul, the renewed man must be no more governed by carnal interest; but must drop that selfish Spirit, and act from a new principle, in another manner, and to a more noble and a blessed end: and so their projects must be all of a new kind and new nature.

And, my soul, it is certainly an affair of the greatest importance, for the sinner to know if he is a *new creature*; yea, this is the standard by which all professors must be tried. All endowments, talents, parts, gifts, confidence, approbation of men and Christians; however highly reputed in this present world; yet, if not a new creature, and beautified with the new nature, the man is not in Christ. It is not the *bare profession of Christianity* which intitles a

person

person to be in Christ, or to be a new creature; there must be a *vital union* with Christ's person, and a *real participation of his benefits*. The soul must be renewed by gracious principles, infused by the Spirit of God; he must be swayed and biassed thereby, in another manner, and to another end, than ever heretofore: *All old things must pass away, and all things must become new*. All carnal principles, self-ends, fleshly lusts, belonging to the carnal state, must pass away; though, alas! but in part while in the body.

The Christian, O my soul, is renewed by the infusion of new principles; so that he chuseth life and grace, looking with an eye of disdain on worldly things. His gracious soul breathes now in a heavenly strain: his prayer now is, "Lord, let vain men follow vain fashions; but clothe me with thy salvation, and cover me with the embroidered robe of the Redeemer's righteousness. While the worldly man is all glorious without; Lord, make me all glorious within." And thus old things passing away, and the temper of the man's spirit, and the tenor of his life, becoming new, this really makes the renovation of the spirit in a great measure complete: or these comprise the whole nature of sanctification. This renovation of Spirit, in Eph. iv. 24. is called a *putting off the old*, and a *putting on the new man, which, after God, is created in righteousness, and true holiness*. And, as in Rom. vi. 1. *Reckon yourselves also to be dead unto sin, but alive unto God through Jesus Christ our Lord*. And as the apostle, 2 Cor. v. 17. asserts it, with a note of special remark, saying, *BEHOLD all things are become new*: or, behold and admire the surprizing and marvellous change wrought by the Spirit of God upon the soul of the new creature.

This wonderful work, O my soul, of the Spirit's renovation, may well be called a *new creation*, since the same omnipotency, which at first created the heavens and the earth, is absolutely necessary to create, and carry on this new change in the heart and soul; for, *God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus*, 2 Cor. iv. 6. Hereby it is plain, that the same power which createth the natural, created also the spiritual light. And, my soul, it looks equally absurd for any of Adam's posterity to say, *I make myself to repent and believe*; as it is to say, *I made myself to exist*. It was God's own work to create; and the first thing created in the natural world was light, Gen. i. 2, 3.; and the first thing the Spirit of God creates, when he designs the renovation of man's soul, is the light of spiritual and saving knowledge: and therefore, it is most sure, that the glorious word of grace is not produced out of the principles, and by power of nature; but is indeed a pure work of creation, wrought by God's Spirit in the heart

heart or soul of man. It is said Gen. i. 2. *The Spirit moved upon the waters; or, he hovered over a dark and indigested chaos, as the wings of a bird over her eggs. And no sooner was the word, Let there be, pronounced, but the creatures assumed their several different shapes and forms, and their particular natures. And, my soul it is just so with the new creation, or soul's renovation; a quickening influence comes, swiftly and secretly from the Spirit of the most high God: and no other way possibly can the new creature be formed, or the new nature wrought in man. John. iii. 6, 8. That which is born of the Spirit is spirit. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.*

And as the word of God was the instrument in the first creation, Psal. xxxiii. 6, 9. *By the word of the Lord were the heavens made: for, he spoke, and it was done; he commanded, and it stood fast: even so, O my soul, by the word of the Lord, as the instrument, is the new creation, or a work of grace, begot and cherished in the heart of the believer. 1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. James i. 18, Of his own will begat he us, with the word of truth. Here God's will is the impulsive cause, and the word of his truth is the instrumental cause, whereby the soul becomes renewed in its state and condition.---The renewed person passeth from death to life in his justification, as 1 John iii. 14.; which plainly says, he was under the curse of the first, but under the blessing of the second covenant.---The professing Christian was a stranger and but nominal; but he is now of the household of God: Eph. ii. 12, 13. At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, &c. But now, in Christ Jesus, ye who were sometimes afar off, are made nigh, by the blood of Jesus.---The man becomes renewed in his very frame and constitution; Sometimes were ye darknesses, but now ye are light in the Lord, Eph. v. 8.---And the conscience was formerly stained with guilt; but now, through Christ's blood, purged from dead works, to serve the living God, Heb. ix. 14.---Yea, and now the will, that was rebellious, is made conform to God's will; Thy people shall be willing in the day of thy power, Psal. cx. 3.---The desires, that were fixed formerly on vanity, are now become stayed upon God, and Jesus Christ; The desire of our souls is to thy name, Isa. xxvi. 8.---That love that doted upon, and thirsted after carnal objects, is now swallowed up in the infinite transcendent excellencies of the everlasting God, and the amiable Jesus; O how love I thy law! Psal. cxix. 97.---That hope, that was once founded and fixed upon the world, and its transient*

transient trifles, is now fixed on eternal pleasures and treasures.--- O my soul, the new creature, is renewed in *practice* and *conversation*; they are no more what they were; they dare not, they cannot walk and act as once they did: their life is now a *hidden life*. The Holy Spirit, through his divine influences, quickens and keeps the spiritual life in their souls; and, by his sovereign omnipotence, beats down and mortifies the lusts of the flesh.

“ O eternally blessed and sovereign Jehovah, through the divine influences of the Holy Spirit, make me a new creature; give me a new nature; make me thy workmanship in Christ Jesus unto good works. Cast out vain thoughts, inordinate affections, those buyers and sellers which pollute the temple of my soul. Level the mountains of horrid pride and self-conceit; rouse up from indolency in the duties of worship. Enable to break Anak's limbs, to subdue Agag's lusts, and deliver from principalities and powers, and the rulers of the darkness of this world. Through the Redeemer's comeliness make me comely. O let my soul be precious in his sight; and let thy Christ be precious, a sweet Jesus, in my esteem, and the glorious All in all of my desire and my delight for ever.” AMEN

Lord, I'm impure, conceived in sin;
Originally vile within:
Thy law pleads pure obedience,
But I fall short in ev'ry sense.
Lord, make me wise, and let me see,
My danger and my remedy.
Create in me a holy heart;
Renew me by thy divine art.

S E C T. XI.

Soliloquy on the INTIMATION of the Spirit.

O MY soul, where the elect soul is *renewed*, there is a dear INTIMACY and secret INTIMATION betwixt God's Spirit and his spirit. All elect sinners have the promise of the Spirit; John xiv. 26. *But the Comforter, the Holy Ghost, whom the Father will send in my name, shall teach you all things.* And John xvi. 7. *But if I depart, I will send him to you.* Through the Spirit's intimacy with elect souls, he acquaints them with many real, substantial, and sweet truths; and, in particular, he intimates to them, that the scriptures of the Old and New Testament are given by divine

inspiration, able to make the man of God perfect, thoroughly furnished unto all good works, 2 Tim. iii. 16, 17. They are the truly great and principal means to find Christ; for, they bear witness of him. John v. 39. Search the scriptures; for in them ye think ye have eternal life, and these are they which testify of me; and are written that we might believe, and in believing have life eternal.

My soul, the Holy Spirit, by his intimacy, opens the eye of the believer's faith, and lets him see the majesty, divinity, power, harmony, and sound doctrine of the sacred volume; and that the mysteries of the Christian's faith are above the reach of flesh and blood; and that the end thereof reacheth beyond time and death; which evidences, that the Old and New Testament can be fathered only upon the almighty and eternal God. And yet, mean-time, through his intimacy, he reveals, to the elect soul, that even these holy oracles, though of divine institution, and all other ordinances mentioned and appointed therein, are but created, and in themselves they are not the ultimate object of the Christian's faith, and of his highest and most complete love: which, O my soul, must certainly, in, by, and beyond all these, extend to God in Christ Jesus, who only is truly the sum, the substance, the quintessence; and the marrow of all ordinances; for even all these shall pass away, as so many shadows, and God shall be *all in all*.

But remember, my soul, that as the divine Spirit intimates this truth; so he also intimates to the elect soul, that it ought and must devoutly attend the ordinances of God, and love and prize them as pipes of conveyance, through which the Spirit of Christ communicates fresh supplies of his grace, for the Christian's support; and these as renewed tokens of his love to his redeemed. Yea, also, in the divine galleries of his ordinances, the soul is allowed to see the King walking, arrayed in his robes of condescendency, and all his garments bespangled with love. It is there also, when the Spirit becomes intimate and familiar with thy soul, that he will let thee see thy Saviour *coming from Eden, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking in righteousness, mighty to save.* And then thou canst not but be ravished with sublime, lofty, and sweet thoughts of God in Christ Jesus. He, indeed, must always be thy glorious and ultimate All; for, as the bridegroom is far more excellent and precious than all his gifts, such as his bracelets, rings, and all his valuable jewels he sends to thee as presents during absence; and, upon thy reflecting on them, thou art only quickened in thy desires after the enjoyment of the donor, or present-maker; and art, by views of them, made the more to prefer him in thy esteem, and to sacrifice them all, if called thereto, at
his

his pleasure; allowing these, however precious, never to bear any proportion with the person from whom thou hast received them: so likewise, my soul, in this sense, when ordinances seem to compete with Jesus Christ, then the elect soul must, with all its heart and highest esteem, give up with them. Yea, all the honey-combs, apples, and created roses, that grow on and flow from Christ; all created glory; yea, a whole created heaven, must not be put in the scale with Christ: for Christ is God himself; he is the very body, and branches of the tree of life, infinitely to be valued above all the sweet blossoms, odoriferous, and soul-delighting flowers which grow upon the tree.

And while the Christian is in the world, through the intimacy of the Spirit, he is kept in mind, that he is but a minor. an heir, a candidate, an expectant; not yet major, lord, nor possessor: therefore, in obedience to God's revealed will, he is to believe, fear, serve, and obey Christ's holy precepts. And he is to remember, that all his doings are but the way to, and not the well itself. The believer's union with, or vision of God, is mediate, far off while here: it is but in the image; it is but in form; it is but in characters; or by the looking-glass of God's word, sacraments, ministry, and ordinances; such as these, of hearing, obeying, praying, and praising: but in the third heaven, or highest heavens, where his divine glory ever shines, there he is to be seen *face to face*, in the ever blessed Saviour, Jesus Christ. There he is to be seen without means, or the intervention of messengers and ordinances: the high and full pitch of the attracting loveliness of the glorified Jesus above, must exclude all ordinances. But, on the contrary, while here, the blessed Spirit intimates the necessity, and persuadeth to the usefulness of means and ordinances; because knowledge is but here in part; *But when that which is perfect is come, then that which is in part shall be done away*, 1 Cor. xiii. 8, 9, 10. And till then, all the regenerated souls have need of a temple and ordinances; and so long as there is light and darkness, and use for sun and moon; for thus the date of church ordinances are held forth, Cant. ii. 16. 17. *Until the day break, and the shadows flee away*. And hereby it is plain, that there is a night upon the church, and consequently need for the moon-light of ordinances, and that so long as Christ abides and remains by his ministry, in the shepherds tents, feeding his flock in the strength of the Lord, until the fairest and most desirable day of his most illustrious and glorious appearance dawn. And the eminent apostle Paul has fixed the term of Christ's reign by the ministry of the gospel; *Till we all come in the unity of the faith, and of the knowledge of the Son of God,*

God, unto a perfect man, into the measure of the stature of the fulness of Christ, Eph. iv. 13. And till then, all with whom the Spirit of God is intimate, are made to know, that as they stand constantly in need of daily bread, so of daily grace. And as the outgoings of providence are in the paths of diligence; so, in the obedience of divine precepts, and by reverently attending divine ordinances, the Christian has only the best ground to expect the accomplishment of divine promises, and to receive *grace for grace.*

My soul, whilst thou art clothed with this mortal body of tottering atoms, thou art daily, as confessing, so contracting new sin; and therefore art assiduously to repeat thy petitions, to pray for the remission of sin; to be delivered from, or supported under temptation; and to be kept from every sinful omission. And whoever professeth faith in the blood of Jesus Christ, shed for the expiation of their guilt, ought, in all sincerity, openly and avowedly to declare, and shew forth the Lord's death till he come again. Where there is a real intimacy betwixt the Spirit of God, and the elect soul, the Holy Spirit intimates to them the pardon of their sin, and their peace with God; and gives them such assurances of God's love, that at some certain seasons they have been *strong in the faith*, and have been afraid so much as to call the love of God toward their souls in question. And such who, through intimacy with the divine Spirit, are acquainted with the frequent changes that attend the Christian's life, during the spiritual warfare; even such, my soul, under the withdrawing influences of the divine Spirit, dare not, when oppressed with grief, moaning in the bitterness of their spirit, reflect upon their Maker, nor *charge God foolishly*: but all their sorrow, if godly, is because of their own untender and irregular steps, the procuring cause of their spiritual judgments, whereby their leanness testifies to their face. They always own the Lord their God to be *just when he speaks, and clear when he judges.* They complain for want of constant heart-love to the amiable Redeemer; and, under a view of God's bounty to them, they earnestly plead a spirit of gratitude and grace, to walk suitable to the loving kindnesses of the Lord. AMEN.

“ O almighty Jehovah, as thou art the truly greatest and best
 “ Being, condescend, through the intimacy of thy divine Spirit,
 “ to reveal unto me, the meanest and most unworthy of Adam's
 “ race, that I am the object of thy pity, compassion, and tender
 “ mercy. Give faith in the unity of thy divine essence; in the
 “ blessed Trinity of thy sacred persons; in the two natures of the
 “ blessed Redeemer, divine and human; in that complete satisf-
 “ fac-

“faction given by him, to divine justice, in the stead of elect sinners; and that mystical union betwixt Christ and his spouse. To him be praise.” AMEN.

When once a sinner's faithful found,
And loves the gospel's joyful sound;
Who stand in awe to offend their God,
In faith who tremble at his rod;
God's Spirit shall make such to know,
The secrets of his heart, and show
The wonders of his covenant;
Grace in that soul he will implant.

S E C T. XII.

Soliloquy on the INSPIRATION of the Spirit.

MY soul, as thou and all Adam's race, even the most wicked and profane, are beholden to the Holy Spirit for *restraining* grace; so all stand in need of, and ought to plead for the *INSPIRATIONS* of the divine Spirit. Since it is he who at first does breathe a spiritual and divine life into the soul, who only doth, and can, by his repeated breathings, maintain and preserve that very life in the soul, when, through the Christian's relapses and untender walk, this sweet life seems much to decline and languish in the soul, the Holy Spirit is the fittest person to recover, by his inward breathings, the believer's hope. O how stupid oft-times is the slothful Christian, even when the Spirit withdraws and ceaseth to breathe upon him? he is quite insensible, and would remain so, if the Holy Spirit did not return and awake him; upon which, when he enters the lists with his conscience, he finds his comforts, evidences, and hopes, all clouded; and that neither sun, moon, or stars, so to speak, do appear above the horizon of his soul. By this inspiring Spirit, he is made to see, that every sin is a fresh stab, a great sore, and deep wound, of which he had no feeling till the breath of the Spirit awakened his conscience: it is then, and not till then, the spiritual consolations when looked for, are found to be gone; yea, and temporal enjoyments themselves will prove but insipid: and if, in this case, afflictions break in upon the sinner, the consciousness of guilt will more sharpen and envenom the dart: and it is very probable, in such like case, that Satan, by his magic art, will strive to hurry on the soul to despair; and to trample it down into a state of hopeless ruin.

But, my soul, when matters are come to this dismal pass, the Holy Ghost comes and breathes afresh upon the elect soul, and lets it see, that though its *wounds are corrupt*, because of its *foolishness*, Psal. xxxviii. 5.; yet the gangrene, wherewith it is effected, is not incurable: there is *balm in Gilead, and a Physician there*, Jer. viii. 22. He adviseth the poor soul to guard against such conclusions; as we see, Jer. ii. 25. where it is said, *there is no hope*: but he enjoins the elect sinner to observe and obey what is said, chap. iii. 1. *Yet return again to me*. And ver. 14. *Turn, O backsliding children*. Make hast without delay; *Escape, flee for thy life*, Gen. xix. 17. And Prov. vi. 4. *Give not sleep to thine eyes, nor slumber to thine eye-lids*: ly not down upon thy couch with the viper of sin unpardoned in thy bosom, lest the *avenger of blood should overtake thee*. And when the Spirit thus inspires by his advice, it is not in order to grieve the indolent and backsliding Christian, but to comfort: he hereby wounds, that he may heal the soul; he humbles the sinner, that the sinner may look to Jesus who can exalt him. This Holy Spirit, by his inspiring grace, not only invites, but he animates and quickens the Christian's spirit, and makes him go and ly down under the balmy drops of Christ's precious blood, by which alone all thy backslidings are healed, and thy peace made up with God.

O my soul, plead the constant inspiration of the divine Spirit. When the Spirit's gales blow afresh, the believer makes progress in the heavenly road; and, with great celerity and alacrity, he ascends the hill of Zion. This very day, the Bridegroom's language, to his languishing and longing spouse is, *Behold, I come quickly*. By death I will turn the key, and let thee out of the prison of the body and lead thee to the unknown regions of eternity.

O my soul, thou oughtest daily to state the question, Canst thou answer, with gladness of heart, and say, AMEN; and that through the inspiration of the divine Spirit living in thee? O! is the certain and sudden coming of Jesus Christ become the object of thy delightful hope, and of thy longing expectation, and always in submission to heaven's decree? O my soul, art thou, by sincere reflection, become sensibly acquaint with the Spirit's inspiring and breathing influences? art thou capable to distinguish betwixt the presence and absence of the Spirit? art thou allowed, at some certain season when worshipping the one only true and living God, some freedom and comfort, as a fruit of the Spirit's breathing upon thee; and at other times, very frequently hast thou experienced the truth of what the blessed Jesus said, *Without me ye can do nothing*? Hast thou been under a view of thy natural misery, and original corruption, cast down and made to ly in the valley of Bochim? And

ain, when the gales of the Spirit have blown fresh, hast thou felt the desires of thy soul, to become like the big swelling sails of a ship, whereby she has a swift motion through the liquid main? Hast thou so ascended the mount of Pisgah, that thou mightest get a fresh sight of the new land, and thy Jesus the Governor thereof. Alas! O my soul, what canst thou expect here, whilst in a cottage of polluted clay? It will be but all as a *morning cloud*, and the *early dew*: and therefore, think upon it with comfort, that when the inspiring Spirit comes in earnest to call thee off this stage by death, he comes (if thou art a chosen vessel, and precious in Christ's sight) to set thee at liberty from sin, and consequently from sorrow; to deliver thee from all thy striving and struggling which thou hast and must expect to have daily with remaining corruption; to carry thee to thy Father's house, where thou mayst live and dwell with him for ever, in complete holiness and joy.----He will, indeed, call thee away from this world; but, oh! my soul, what is this world, that a real Christian should be so fond of it, as to be in a balance of being with the Lord? O how vain, low, and empty are all sublunary comforts? and how short-lived are its sweetest enjoyments, that are peculiar to it, or to be found in it?

O how many are its vexations, snares, and sorrows? and though, on thy part, when thou reflectest on the conduct of Divine Providence, with respect to thy entertainment hitherto, thou must acknowledge *goodness and mercy has followed thee all the days of thy life*. And yet thou hast had daily cause to *sing of mercy and judgment*: the cup has been mixed, thy spiritual judgments, darkness, death, horrid ungratitude, in thee have abounded; but undeserved mercy and loving-kindness, on God's part, have superabounded: during thy abode here, thou must expect some briars and thorns to be planted in the path which thou must tread, which thou art to look upon as so many precautions, and necessary intimations, telling thee that thy rest is not here. O my dearest soul, if thou art sensible of, and acquainted with the breathings of the Holy Ghost, so as to have thy faith in exercise *working by love*, thou wilt be frequently (especially at such a time) casting an eye of desire toward the happy shore, where Immanuel dwells; and be often pleading, that thou mayst have a safe passage through Jordan, and comfort from God's breathing spirit, amidst these swelling and boisterous billows, that lie betwixt the haven of rest, the gate of heaven, and thy soul. Doth a sinner, a soul here, feel gladness unspeakable; when allowed to feel the breathings of Christ's Holy Spirit? O what infinitely more must he feel, when admitted to dwell with him for ever! When sitting hereon, it may pause, and say, "O Redeemer, must I

“ dwell with thee? then I, according to my desire and long expectation, shall dwell in *holiness*: for thou thyself art perfect holiness: I shall dwell in *love*; for thou thyself art unparalleled love: I shall dwell in *joy*; for thou art the immense ocean of consolation, as thou art in the Father, and the Father in thee.” think upon what Jesus says, John xvii. 24. *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold thy glory, which thou hast given me, &c.* And then thou mayst say, the sooner I go to Christ the better: there is nothing thou canst have behind, my soul, but if thou art one of the Lord’s deemed flock, they receivings and additions which thou shalt enjoy in a glorious eternity, shall exceedingly countervail: for there thou shalt be employed in the presence and service of Christ, and abode with him in the higher heavens, and be adorned with the garment of perfect praise, and constantly sing eternal hallelujahs to God the Lamb.

“ O sweet Saviour, by the divine breathings of thy Holy Spirit beget in my soul a sound and strong faith, productive of a sincere love to the unseen Jesus; fit me for thy coming; redeem me from all iniquity, and fit for ascending the heavenly court: grant me a habitation there with the rest of the debtors of thy grace. O heavenly Father, be reconciled to me in thy Son, and then open the bars of my prison, that my soul may appear before thee with joy, being clothed with the righteousness of Christ, who is God and man.” AMEN.

O Lord, by thy blest’d Spirit’s inspiration,
Make me, in Christ, one of the new creation.
Train up in good works, just, pure, and divine;
Give, Lord, to me, and I’ll give back what’s thine.
Allure my soul, by thy Spirit me inspire;
To be with thee in heav’n make me desire:
Here Christ’s unseen, but there make me behold
My Jesus Judge, set on a throne of gold.

S E C T. XIII.

Soliloquy on the SANCTIFYING GRACE of the Spirit.

O MY soul, the SANCTIFYING Spirit applies that redemption which was contrived and destinated by God the Father, purchased by God the Son, for elect sinners; and this he doth working faith in us, and thereby uniting souls to Christ, in effect

calling of, and in bringing them to Christ; persuading and enabling
 of them to believe on him. Thus he makes them partakers of
 Christ's redemption: and hence the Spirit is accounted by some
 the executor of Christ's testament. It is his work to perfect and
 consummate the eternal designs of God's love upon the hearts of
 the elect. The Holy Ghost is the Advocate, Agent, and Procura-
 tor of the holy Trinity; to agent and prosecute the cause of God
 upon the hearts of elect sinners; to effect that salvation contrived
 by the Father, and purchased by the Son: and, for this purpose,
 he has all the immense treasures of Christ's grace to dispose of at
 his pleasure; and he diffuses thereof into the souls and hearts
 of Christ's redeemed flock, so as, by his sanctifying grace, they
 are enabled to live like sons of grace here, and as heirs, expect-
 ant of living in consummate glory hereafter.

My soul, as our Lord Jesus Christ, God's beloved Son, is one
 Advocate, so the Holy Ghost is another Advocate. As the Media-
 tor, the man Christ Jesus, agents the cause of his elect with God;
 the Spirit agents the cause of God upon the hearts of his people:
 he illuminates the mind, and is called, Eph. i. 17, 18. *The Spirit
 of wisdom and revelation.* The Holy Ghost is the Spirit of holi-
 ness: he *convinceth of sin* and misery; and he *saves by the wash-
 ing of regeneration, and renewing of the Holy Ghost*, Tit. iii. 5. Thus
 he renews the will. And in Rom. viii. 2. he is called, *the Spirit of*
life: he quickens and gives a new life. He is called, 2 Cor. iv. 13.
Spirit of faith. It is this Spirit who works all the sanctifying
 graces in the souls of the elect seed. And therefore the graces are
 called, *the fruits of the Spirit*; and the Holy Spirit is called, *the*
spirit of grace. My soul, in Gal. v. 22. thou hast a list of the fruits
 of the Spirit. And in Zech. xii. 10. he is called, *the Spirit of grace*
and supplication. Yea, he manages the whole progress of sanctifi-
 cation, by killing sin in believers, and making its power weaker
 and weaker. We are told, Rom. viii. 13. that *through the Spirit,*
the deeds of the body are mortified: and he renews them more and
 more, after the image of God, by kindling in them more light,
 love, and zeal. Yea, it is said, Rom. xv. 13. they are *filled with*
joy and peace; and do *abound in hope through the power of the Holy*
Ghost.

O my soul, he excites every grace, which he plants in the soul,
 to a lively exercise, by his gracious influences. He causeth his
 north and south winds to blow upon their gardens, whereby their
 plants are made to grow. He leadeth and feedeth; and he helpeth
 under all their infirmities. We are assured, Rom. viii. 26. that he
 teacheth to pray, and to perform every duty in faith, and in a con-
 stant dependence on himself. And, my soul, he at last perfects the

whole of his work in them at death; it is then the progressive work of sanctification shall shine, when grace is consummate in glory. Sin being utterly abolished, the sanctified soul shall pass from the borders of time to the shore of eternity, where it shall be made to rejoice in God the Father, and in Jesus Christ its glorious Redeemer. Since the sincere sanctified soul is ever looking forward and hastening to the day of terrible brightness, that awful day in which nature shall be thrown into a confusion, yet unknown; yet there is no earthquakes, desolation of cities, nor inundations of countries, can give any just emblem of that terrible day: and yet it is that day whereon the regenerate soul expects, with the bride the Saviour and Judge, to come and display his magnificence, descending with a shout, to sit down on his throne of judgment, being compassed about with a numberless host of bright and glorious attendants.

My soul, as for the soul who is enabled, through the sanctifying grace of the Spirit, daily to be dying to sin, and living unto righteousness, who is made sensible of her being arrayed with the Spirit's graces, and made all-glorious within, dressed up in Christ's livery, adorned like the bride, beautified with the Bridegroom's embroidered righteousness, and made perfectly spotless, through the obedience of the God-man, imputed to her, as her personal obedience: I say, it is no wonder such indeed, when in the lively exercise of faith, even begin the victorious shout here, since she lives daily in expectation of joining the armies of the new Jerusalem, in singing the new song, to God and the Lamb: it is no wonder the sanctified soul, even though here below at a distance, is elevated and impressed with the sweet views of Christ's triumph, especially, when by faith the soul is persuaded, that it shall personally share in the joy and glory of that blessed day. O it is thou the redeemed of the Lord, (who are *washed, purified, sanctified and justified, in the name of Jesus*, and by the eternal Spirit of the one God) shall have an ear to hear the voice of their dearest Lord and Master, and an eye to behold him shining as the glorious Sun of Righteousness in the clearest firmament of the highest and purest heavens, coming out of his chambers of glory, as a glorious Bridegroom, to strip all his dear-bought brides of their natural rags of morality and mortality, and to adorn them with the robes of immortal glory, in order to grace this high solemnity, his righteous judgment. O then, my soul, he will *change their vile bodies*, as he will *fashion them like to his own glorious body*: and then he will confer public honours upon them, and on all sanctified sinners, as that in the view of an assembled world; he will then *bring forth their righteousness as the light, and their judgment as the noon-day*

Pfal. xxxvii. 6. And he will regard them as his *treasure*, in that day when he *makes up his jewels*, Mal. iii. 17.; for, my soul, although indeed God's sanctified ones have run much cross the divine law, and in point of strict justice might be condemned; yet they, through grace, adhering to, and laying hold of the righteousness of God by faith, Phil. iii. 9. God's justice, upon account thereof, shall acquit them, and join with his darling attribute of mercy, in bestowing upon them a crown of life. The great and glorious Judge shall, in that day, according to promise, *confess them before his Father and the holy angels*: he will pronounce them *good and faithful servants*; and call and lead them into *the joy of their Lord*.

It is also, O my soul, a most comfortable thought for a heaven-born soul to think, when the Judge arises from his seat of judgment, and ascends his Father's court, then all who were sanctified by his Spirit, and justified through his merit, shall ascend with him to *his Father and their Father*, and to *his God and their God*: and they shall enter publickly and openly within the gates of the new Jerusalem, and shall there take up their perpetual abode, in that fulness of joy with which they shall be filled and satisfied, in the presence of the eternal God. They arrive there, from a dissolving world to a *new heaven and a new earth, wherein righteousness for ever dwells*, as expressed, 2 Pet. iii. 13. It is then, and there, my soul, that the assembled society of the ransomed in Zion, shall be presented before God, as the *bride, the Lamb's wife*, Rev. xxi. 9. whom the eye of her celestial Bridegroom shall survey with unutterable delight, and acknowledge her to be *without spot or wrinkle, or any such thing*.

And, my soul, is this the case of God's elect, who are truly sanctified by the Holy Ghost, O then plead for the sanctifying graces of the Spirit: these are the precious spices, for purifying and cleansing; these are glorious and ornamental. O plead a saving knowledge of God, a sound faith in, and an unfeigned love to Jesus Christ; a firm hope in the precious promises; a delight in God's precepts. O plead a watchful frame, a humble and tender frame, that *denying all ungodliness and worldly lusts, thou mayst live soberly, righteously, and godly in this present world*, expecting daily thy summons to go forth and to meet with thy God, and with Jesus, the glorious Bridegroom, and only Redeemer of God's elect, and *God over all, blessed for ever*. AMEN.

“ O sovereign Creator and Proprietor of all visible and invisible beings; give me grace to reflect upon the most noble and extensive services, that in the sublime regions, thy sanctified and saved ones are employed in. It is there, my soul shall love thee more, and

“ serve thee better, than here below. O Father, create in me,
 “ while here, a daily thirsting after thee, that when by death thou
 “ sendest the summons to awaken me, I may, filled with inward
 “ joy, leap forth to meet thee; that so in, through, and after my
 “ death, thou mayst strengthen me to bear those visions of glory,
 “ under the extasies of which, my now feeble mortality would
 “ probably expire.” AMEN.

O happy soul, thrice happy shall they be,
 Whom God the Holy Ghost doth sanctify:
 So they're made fit for to ascend above,
 To live in presence of the God of love.
 Death's but the chariot wherein they shall ride
 To the new land, where their God does abide.
 The judgment-day, which the ungodly fear,
 Shall news unfold, the best they e'er did hear.

S E C T. XIV.

Soliloquy on the ENERGY of the Spirit.

O MY soul, many strong conflicts with spiritual adversaries thou must expect to meet with in thy passage through time to eternity. There is naturally a strong root of original corruption in thy flesh; and this is clearly attested by the Spirit of the Lord; as Gen. vi. 5. *Every imagination of the thoughts of man's heart is only evil continually.* And Gen. viii. 21. *The imagination of man's heart is from his youth.* And as there is much evil conceived in the heart, so it breaks forth, and has a strong and bitter influence upon the course and tenor of the Christian's life: yea, all the faculties of the soul are very miserably vitiated; for, as it was the bitter fruit of original guilt that made the prophet Jeremiah to cry out, chap. xvii. 9. that *the heart is deceitful above all things, and desperately wicked*; so also the mind is darkened, the will perverse, stubborn, and rebellious, against the ways of wisdom; yea, the reason, the judgment, and the whole of the man, is *carnal, sold under sin*, ever apt to stray from the narrow path of piety and truth, and nothing less than the ENERGY of the Spirit of the holy and blessed Jesus is requisite and absolutely necessary to drain the natural corruption of the old man, and to subdue the irregular passions and appetites of sinful flesh. Whatever pretensions men may make, and whatever, through their natural moral endowments, they may attain to; yet it is most certain, that there

is no real mortifying of the flesh, with its affections and lusts; no truly being crucified to the world, and having the world crucified to them, without the energy of the blessed Spirit.

O my soul, we sinners of mankind, are so much enslaved, and in bondage to Satan and sin, that we cannot move one step from the thralldom of our natural state, to a state of freedom, (though the offers of bliss and happiness are daily made us, in terms of free grace,) without the energy of the blessed Spirit of the eternal God. Yea, and further, my soul, when the Redeemer of God's elect has accomplished his promise, in breaking the yoke of our natural bondage, in proclaiming liberty to our captive souls, in receiving of, and implanting us within the fence of his covenant, even then all the new spiritual seed must act a constant dependence upon the force and energy of this blessed Spirit, to concur with, to aid, and support them, under their daily attacks and assaults, which they must expect while in the body; for, though the soul be always striving, sin will be always stirring: though thou shouldst aim to keep thy back to Egypt, yet the Amalakite will ly in the way, and wait for thy halting; the flesh will be still craving to have its base inordinate appetites gratified: it will be always sure to give thee trouble, though it cannot constantly obtain its desired ends. And therefore, there must be no parlying with, no sitting down, and resting in sin: and if so, alas! it is a bad sign, that Satan, *the strong man, keeps the house, because his kingdom is at peace.*

But, my soul, where there is a love to Christ, there must be work for Christ; and consequently the war must be maintained against sin: and there is no hope of victory in this spiritual warfare, but only through the energy of the Holy Spirit. *I was conceived in sin, and brought forth in iniquity,* says the holy Psalmist. Sin is originally rooted, and naturally interwoven in my very flesh. I know, while I dwell in the body, sin will plead and keep possession: it is an old tenant; yea, it would fain have the whole rule. It is not only like the ivy, that twists about the wall of the house, and sticks till the house fall; but it is a spreading gangrene, that affects the whole inward moveables of the spiritual building: yea, though not regarded in, but hated by the heart; yet there is no getting rid nor destroying of it, till the earthly tabernacle, the whole fabric of the human body, tumble down and crumble into dust.

And therefore, my soul, the *law of my mind*, must be maintained against the *law of my members*; and, in this conflict, no cessation of arms must be admitted: in this spiritual warfare thou must stand, thou must fight, and depend upon the energy of the Holy Spirit. He only can best supply thee with spiritual ammunition and

and arms, even the whole armour of God; yea, he only can give thee courage and conduct; he can only preserve thee *faithful unto the death*, and give thee a crown of life. The princes of this world do often combat and fight with their fellow-princes; some aspiring to honour, and some to promote the interest of their country: but their struggles are with *flesh and blood*; but thou must *wrestle with principalities and powers, the rulers of the darknesses of this world*, against *spiritual wickedness in high places*. These wars betwixt earthly princes admit of a truce, and they often retire into winter quarters; and sometimes, upon certain terms, their wars cease, and a peace is proclaimed; but here must be no proposals of peace offered or accepted of by thee: here is no retiring; yea, no retreating or turning the back: in this warfare there must be no siege raised but by death: here there is constant need of the Spirit's energy. Those who conspire against the soul are mighty, cunning, and cruel, and are constantly employed inventing new engines, and raising new batteries against the soul. Here is Satan, the world, and the flesh, three strong and formidable enemies.

O my soul, that carnal Self is the most dangerous enemy; she, under a pretence of a bosom friend, proves the treacherous Delilah. Oh! the poor Christian must expect all the furious force, crafty devices, and all the subtil stratagems of the devil and hell, to be levelled against, and to be charged upon him: and therefore, the Christian must either conquer, or he must be vanquished; he must gain the field, or he must lose his soul. And for this reason thou mayst see the absolute necessity thou standest in of the Spirit's energy. O therefore plead ever for it; for, without it, thou canst neither fight nor conquer.

My soul, the eternal God sends none a warfare at their own charges. Though, while here in the wilderness, thou findest, by sad experience, the potency, policy, and cruelty of thy enemies, thou must not be discouraged; but, like unto David, thou must unbuckle the soul's armour, disside thyself, and all that thou hast, and make out against thy foes, in the name of the Lord. Thou must, by faith, betake thee to Jesus Christ, the Captain of salvation, through the energy of his holy and promised Spirit; though thou canst not prevent the rebelling power of sin, thou mayst hinder and stop the ruling power thereof. It is most certain, O my soul, that the graces implanted in the believer, are only kept in exercise through the energy and power of the Holy Ghost.

"O eternal Jehovah, through the energy of thy divine Spirit,
 "set and fix me on my watch-tower; help to keep strict guard:
 "may I look sharp out. My life is depending, help to watch as
 "for

“ for life ; and to fight with courage, filled with hope of victory.
 “ Give me grace to believe the day is coming, wherein all these
 “ my strong adversaries shall cease, and I shall see them no more :
 “ and, for my comfort, give me to remember, that the greater and
 “ stronger my enemy, the more glorious shall my victory be ; and
 “ the more glorious the victory, the more triumphant my crown
 “ of glory will be, when thou shalt bring me where I will no more
 “ need a sword to fight, but receive a palm, and there join an-
 “ gels, with the redeemed of the Lord, in praising God the Fa-
 “ ther for Jesus Christ, and for the energy of the Holy Ghost.”
 AMEN.

Lord, be to me my most exceeding joy :
 Upon thy Christ, may I my thoughts employ.
 Thy light, thy truth, thy Spirit, guide me still ;
 In thy hand lead me up the heavenly hill.
 Be unto me, Lord, my exceeding strength ;
 A complete victory give me at length,
 O'er all my lusts, and ev'ry enemy,
 Through thy blest'd Spirit's powerful energy.

S E C T. XV.

Soliloquy on the INHABITATION of the Spirit.

O MY soul, thou hast read in sacred writ, that the eternal Son
 of God had not the *Spirit given to him by measure* ; for, the
fulness of the Godhead dwelleth in him bodily. And, my soul, though
 there are none of the sons of men, that may once be compared
 with this wonderful *Son of Man* ; yet even in some, who are dar-
 lings of God's complacency, this Holy Spirit may be said in a good
 measure, to dwell : and where he resides and takes up his *habita-*
tion, there must be light in the head, a spiritual life in the soul,
 and saving grace in the heart : yea, my soul, *where the Spirit of the*
Lord is, there is liberty. Rom. viii. 9. *But ye are not in the flesh,*
but in the spirit, if so be that the Spirit of God dwell in you. Now,
if any man have not the Spirit of Christ, he is none of his. Where
 the Spirit of God keeps his abode, the variety of vain thoughts,
 the manifold irregular and inadvertant expressions, the base and
 brutish acts, all which are carnal, must in a great measure cease ;
 and when, through the remains of corrupt nature, (the Christian
 being too often off his guard) these prevail, they are ever a heavy
 burden ; and the elect sinner goes heavily bound all the day long,
 till

till the Holy Spirit lets it see its peace made up with its offended God, through an interceeding Jesus. It is most certain, what is said, 2 Cor. v. 17. *If any man be in Christ, he is a new creature; old things are past away, behold all things are become new.* Eph. iv. 22. *That ye put off concerning the former conversation, the old man; and be renewed in the Spirit of your mind: and that ye put on the new man, which after God is created in Righteousness and true holiness.* Col. iii. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* And surely such, where the Spirit of the Lord dwells, may well be called *God's workmanship, created in Christ Jesus unto good works,* Eph. ii. 10.

There are also, O my soul, such Christians who are afraid to say, that the Spirit of God dwells in them; yet, even these do often, under the Spirit's motions and influences, feel a thawing of heart, under a view of their natural deformity, when strictly trying themselves, according to the divine law; and yet, more horrid will sin appear to them in the red glass of Christ's sufferings: yea, and even such Christians, under such dismal sights of sin and self, are made to feel a warm desire after Jesus, and are allowed, by faith, to view the omnipotency, faithfulness, and infinite love of God, manifested in Christ to the chief of sinners: and also, mean-while to see him willing and ready to *save to the uttermost, all who come to him.* And such, under said discoveries, are made to feel a thirsting after, yea, and a fellowship with Jesus, like as the disciples had when Jesus communed in the way with them, their *hearts burnt within them.* But very suddenly, often the Christian's joy is eclipsed; and after his Pisgah sight, he finds himself in Bochim's vale; and mourns because he has lost sight of his crown, yea, and country too. And how then doth the soul plead, pray, thirst, and bray; yea, it longs for a new visit from God's Holy Spirit? And, O how welcome do they make this heavenly Guest upon his return? It is then they feel more *gladness of heart* bestowed upon them than the carnal man can do even when wallowing in the puddle of the most sensual delights, corrupt and carnal pleasures.

Mayst not thou then say, O my soul, doth such precious and pleasant fruit spring from a smile of the divine favour? from one breasting gale of the Holy Spirit, when he does but transiently pass like the wayfaring man! O then, what constant comfort must that soul enjoy, where the Holy Ghost does claim the soul for his habitation? No doubt, but when God created man upright, his heart was a temple fit for the Spirit of God to dwell in: but man sinned against his God, and so the heart of man became naturally corrupt, as Paul says, *Therein dwelleth no good thing.* But upon the Spirit's returning and entering, the old man must bow: every lust, though

a native, dare then no more openly and avowedly appear. Though, alas! the Canaanite, or corrupt nature, doth and will dwell secretly in the soul; yet, where the Holy Ghost keeps residence, its dominion and power is broke; its strength does, insensibly, abate, though but gradually: the blossoms of sin must wither; and where grace grows, corruption must grow weaker.

O my soul, where the Holy Ghost dwells, he will be both a Monitor, and a Manager; a faithful Counsellor, and a wise Governor. He enables to live a life of faith upon Gods eternal Word, and to walk according to the golden rules of the written word of God: he furnisheth the soul with a stock of divine truths; he enableth the soul to trade therewith, and there they find the true riches and honour; yea, *durable riches and righteousness. The product and fruit thereof is better than gold; yea, than fine gold: and the revenue thereof better than the choice silver.* Then every sin that God has denounced threatenings against will be terrible, like a hell in the sight of a new-heaven-born soul. God's precepts becomes the soul's delight, and his *testimonies the man of counsel.* Under all overtures and occurrences of providence, the soul, inhabited by the Holy Spirit, is by him taught to act faith on the promises of the gospel: they are as staffs in the believer's hand: they are like swelling breasts of consolation, whence the renewed soul sucks heavenly dainties, the strong soul refreshing and reviving cordials, in order to recover them from their fainting fits.

Further, O my soul, when the Holy Spirit inhabits, he doth not only create, but he keeps up the habit of faith; he enableth to the lively acts of faith, and thereby he maintains and keeps in life all the graces within the new-born soul: yea, he excites the soul, in all gracious acts, which bear evidence, or are real marks of an interest in Christ Jesus; and particularly of the pardon of sin, and eternal life, as the consequents thereof: yea, he keeps the soul within sight of what God has made the condition of pardon, and glory: and, through his blessed influence, he enableth the soul to perform what is required; yea, and he also gives a discovery thereof to the soul, whereby its daily peace is preserved and promoted. The indwelling Spirit lays the rule of God's word to their way and walk, and compares them, and lets them see wherein they have walked in a correspondency to the sacred rule, and wherein they have been deficient; and directs them to judge aright with respect to their sincerity, and acceptation with God. He enlightens their reason, to conclude with precision concerning their state, from their acts; enlivening the apprehension in every particular, so that thereby their assurance may accordingly be strong and lively: and, upon account of such assurance, he exci-
citeth

citeth the joy, and filleth the soul with comfort. And thus, my soul, where the Spirit of God dwells, he puts to his seal, and beareth testimony; and the testimony of the soul's own conscience concurring therewith, produce one and the same effect. And thence the *dry land is turned to water springs*, and their *wilderness into a flowing river*, producing streams of unspeakable joy.

And in order, the more to sweeten and secure the Christian comfort, where-ever this holy Spirit dwells, his care is to get the soul's eye of faith fixed stedfastly on Jesus Christ, as the glorious purchaser of all its bliss; and then they must behold and look to him as the most highly exalted King of all the created and crowned kings of the celestial country; the alluring drawing Tree of life, that stands in the midst of the street of the new Jerusalem. It is then they will behold him the glorious *Lamb of God*; the sum, substance, and marrow of all possible bliss and endless joy; the only heaven, and the glorious *All in all*. Where this Holy Spirit dwells, he is ever pointing forth Christ, *fairer than the sons of men*; equal with God the Father; the *express image of the invisible God*; that he was, is, and is to come; the glorious Alpha and the eternal Omega; the beginning, the end, the first, the last of time, creation, and all possible excellency; above all created conception. Where the Holy Ghost doth inhabit, reign in, and rule over a soul, he ever affordeth such precious views and discoveries of the transcending excellencies of the ever glorious Redeemer, the loving and the lovely Jesus, the high Lord Treasurer of the heavenly realm, that every redeemed soul, who meets with such noble entertainment, must confess that he is lowly in his tender love, in his rich mercy, and in his free grace; and that mean-while he makes his glory to shine in his attributes, and manifests himself the sovereign of absolute power. Wherefore, it well becomes every Christian, filled with admiration and adoration, to conclude every exercise, repeating and saying, *Who is like our Lord Jesus Christ?*

“ O heavenly Father, allow me, by the eye of faith, even while
 “ here in the body, to behold Christ Jesus (thy only eternally be-
 “ gotten Son, the Creator of the ends of the earth,) to be the
 “ *good Shepherd*; the *Bishop of souls*; the *Angel of the covenant*;
 “ the *Head of the body the church*; and of *all principalities and*
 “ *powers*: the *King of ages*; the *Prince of peace*, and of the *kings*
 “ *of the earth*. Lord fit me; O make ripe and ready to enter
 “ the strait gate, that upon my arrival there, I may see the blessed
 “ Jesus, the living ark of heaven; the song of angels and glorified
 “ saints; the resplendence of glory, and beauty of the heavenly Go-
 “ shen; the flower and crown of the Father's delight. And till
 “ then, O my God, may I be, with the spouse, filled with holy me-
 dita-

“ditation, contemplation, and admiration, crying forth, *As the apple tree is among the trees of the wood, so is my Beloved among the sons.* O while here confined in this house of clay, may I be allowed to *fit down under his shadow with great delight*, and may *his fruit be sweet to my taste.* To his name be praise.” AMEN.

O holy blest eternal God,
By thy blest Sp'rit take up abode
Within my soul, and on my heart,
Inscribe Christ's name, by divine art,
For sin, Lord, give a heart contrite;
Create in me a gospel sp'rit:
Reign in, rule over, and make me
A faithful subject, Lord, to thee.

S E C T. XVI.

Soliloquy on the UNERRING MOTIONS of the Spirit.

MY soul, the Spirit of God is perfect; and all his suggestions and directions are true and pure; yea, all his MOTIONS are free of error: therefore, if the sinner is, by divine grace, regenerated and born again, not of corruptible, but incorruptible seed, even by God's word and Spirit, then they will, as *new-born babes, desire the sincere milk of the word, that they may grow thereby*, 1 Peter ii. 2. And as Eph. iv. 13. *They will grow up in the measure of the stature of the fulness of Christ.*

O my soul, the blessed Spirit of God dispenseth and diffuseth a great variety of gifts in common unto the sons of men, as well as he bestows spiritual and saving grace, upon the chosen and called of God: and therefore, when thou wouldst examine and try thy state, with respect to thy being, and growing in a state of grace; and if thou dost advance in religion by a course of practical holiness, O then, thou hast great need to plead for, and depend upon, the UNERRING MOTIONS of the Holy Ghost; that he may open thine eyes, and teach thee strictly and narrowly to enter the lists with thy heart and conscience, and try if there thou findest a divine love advancing; if thou art become, and more and more made sensible of God's presence; and if this becomes daily and gradually more delightful to thee. Alas! my soul, naturally, and most frequently, thou art low in spirit, destitute of the heavenly frame, unfit for the ardours and extasies of a pious devotion: but yet, try if thou dost find an inward peace, a pleasing rest, a
calm

calm repose of heart, in the thought that God is near thee; and, under a faith's view of Christ's atoning sacrifice, his spotless righteousness, and perfect obedience. Art thou sincere with respect to thy desires? dost thou confide in the one God, who sees and knows the secret sentiments of thy inward soul, whilst thou, in a dependence on his Spirit's unerring motions, art labouring up the hill to the Zion above? Although thou fearest to say that thou enjoyest sensible communications from him; yet, my soul, dost thou long with desire after him? is it thy daily earnest petition, that the Almighty would inspect thy heart, and by the motions of his unerring Spirit, govern, bear rule in, and reign over thy whole inward man: that he would dethrone every dagon there; and blacken and make loathsome every child of Agag dwelling there; and consume the strength of every limb of Anak residing there.

O my soul, hast thou an high esteem of the divine precepts? dost thou own them concerning all things to be right? dost thou, notwithstanding the manifold short-comings, look upon them as most reasonable, just, and pure, all calculated for promoting the interest of human society, both with respect to converse and commerce? dost thou behold a beauty in holiness? dost thou long to be ravished with a delight in doing the will of thy Father which is in heaven? dost thou feel a growing scorn and contempt of every thing whereby thou art tempted to sacrifice, or hazard thy interest in the divine favour and friendship? is it thy constant and ingenious desire to please God, and that from a veneration of his most amiable nature and character? dost thou find thy heart habitually reconciled to a humble subjection both to his commanding and his disposing will? dost thou perceive thy will in every circumstance ready and disposed to bear the yoke, and to fall cheerfully in with the divine determination? It is plainly revealed in the gospel, that when the unerring motions of God's Holy Spirit take place, the regenerate soul is thereby enabled to maintain a steady calmness and serenity, and that even though God strike at the dearest enjoyments it has in this life; and when, in his wise and well-ordering providence, he seems to act most directly contrary to its present worldly interest, yea, to its natural passions and desires. The sinner, under the government of God's unerring Spirit, will lay its hand upon its mouth, and say, *It is the Lord.*

O my soul, the Spirit of Jesus, when moving upon the affections of God's redeemed ones, causeth their hearts to overflow, as it were, with undissembled benevolence to mankind in general: he makes the soul sensible of many endearing bonds, which ought to unite, especially Christians, into one community, whereby they are made brethren and fellow-citizens: where the unerring motions

tions of the Holy Spirit keeps stirring, they make all unfriendly passions to wither and die, and social affections to grow and strengthen. This upright Spirit can make the soul love the image of Christ in a person, though that very person thinks himself obliged, in conscience, to profess and worship, in some manner, different from thee.

O my soul, he will make thee love all such who seem to be the disciples of Jesus, and all for Jesus' sake: even though such, through a mistaken zeal, are ready to revile thee, and report thee to others as a dangerous person. Under all, thy charity, according to the purity of the gospel, must rise so far as to overcome evil with good; and this is a Christ-like temper of soul; and Christ will own it as such, and thee as one of his noble soldiers.

Couldst thou, O my soul, answer these above important queries? and hast thou attained to such a frame of spirit, as thou owest to be a fruit shining in the lives and practices of such who are governed by the Spirit's unerring motions? Then thou mayst daily *rejoice in the Lord*, and be *glad in the God of thy salvation*. But, alas! instead thereof, the very contrary appears, too constant in thy practice: for, upon every trifle, the vitiated faculties of thy soul are inflamed with immoderate and most irregular passion, so that thou often brawlest, and art made thereby to roar like a wild bull caught in a thicket: thy judgment becomes infatuate; thy reason is trode upon or cast out of doors: grace is invisible; and by thy diabolical, or hellish behaviour, thou bringest up an evil report of the pure and spotless gospel of the blessed Jesus: so that the ungodly and graceless are apt to open their mouths and blaspheme; and the weak in faith are ready to stumble. Well mayst thou say, thou knowest not what manner of spirit thou art of.

Yet, O my soul, while thou art trying if thou canst perceive the Spirit's motions in thy aiming to perform stational and relational duties, remember that thou art frequently, in all thy doings and duties, to renew thy application, in all sincerity, to the righteousness, and shed-blood of the Lord Jesus Christ, as being ever sensible how unworthy and unfit thou art to appear before God the Father otherwise than in him. It is a sincere and devout faith in him that can inflame thy love, resolve thy doubts, and remove thy fears: flee therefore to him; and, under the remaining corruption of thy heart, be humbled before him: plead of him, that he may create in thee a thirsting after the quickening influences, and unerring motions of his Holy Spirit. O let this be thy grand and principal petition, and heart's desire. And then believe, depend, and be persuaded, that notwithstanding of thy natural, surly, morose temper; thy carnal mind, and thy corrupt heart: of which burden

my soul, if thou art weary, and for which infirmity dost thou desire to go moaning daily, then believe, that there is *hope in Israel concerning thee*; and that through Christ thy salvation is sure.

“ O glorious, gracious, immense Ocean of all grace and mercy, whence all the streams of the natural and spiritual life flow, create in my soul a strong faith, productive of an increasing divine love to thee, O heavenly Father, and to the Shiloh who came to redeem elect sinners. O! by the unerring motions of thy divine Spirit, create in me an unreserved resignation to thy wise and holy will: create in me a love of benevolence toward my fellow-creatures; and even of beneficence, wherein thou see'st fit to make me capable. O make me grow in patience and fortitude of soul; in meekness, humility, and zeal; in spirituality, and a heavenly disposition of mind, through the sweet and gentle influences of the Spirit's unerring motions. Impress my soul with precious draughts of Christ's moral and imitable perfections, that thy spoteless eye, O heavenly Father, may survey with pleasure.”
AMEN.

Unerring Guide is the Redeemer's Sp'rit;
What he does take in hand he will complete:
Holy and pure are all his inward motions,
Tending to cheer the soul in its devotions.
While, Lord, I travel thro' this wilderness,
With thy Sp'rit's counsel do me guide and bless,
That I may steer straight course to glory's shoar.
And join, in praise unite, the heavenly quore.

S E C T. XVII.

Soliloquy on the SUPPLIES of the Spirit.

O MY soul, oft-times real Christians, who are exercised unto godliness, and such who aim at sincerity in their devotion meet with great darkness and deadness, as to the spiritual life their minds are either filled with darkness, or else a set of vain ideas are formed there; and their hearts do often despond or sit like a stone within them. And this is what has been common to heaven-born souls, to meet with clouded darkness, intervening between the Sun of Righteousness and their souls. And this is plain evinced by David, when expressing his desire of the manifestation of God's favour to him, he cries out, *O Lord, lift thou up the light of thy countenance upon me*, Psal. iv. 6, 7. And though some thin

his prayer of David's might allude to the bright shining forth of the SCHECHINAH, the lustre which dwelt in the cloud, as the visible sign of the divine presence with Israel, in Solomon's temple; yet it is certain, in every age, the people of God, and this day every true Christian takes notice of, and accounts a lifeless, careless, and carnal frame, when they bow before the footstool of God their Maker, to be a hiding of God's face, and what implies a denying withholding the tokens of his divine favour; and therefore are sensible, how much they stand in need of SUPPLY from the divine Spirit, who at first kindled the divine spark of love in their souls, in order to revive, to quicken, to maintain, and keep alive the spark of grace implanted; for, without repeated supplies of renewing grace, to support it, it must of necessity, (being but of itself a creature) wither and decay.

O my soul, thou hast much need to pray and plead for the supplying Spirit of God, since thou art, in the general, oppressed with a carnal mind and a corrupt heart, whereby thou becomest most unfit to worship a great, gracious, and good God. O plead that the Spirit may keep thee sensible of the great need thou standest in of a daily supply of divine grace, in order to keep thee humble, and enable thee patiently to submit, under thy lot, to the will of God: even, when he withholds the sensible manifestations of his Spirit's presence, to acknowledge him to be truly gracious; and that in case of thy untender walk, thou deservest much worse treatment: yea, admire the riches of his grace in that, under the hiding of his face, he allows thee a spark of hope, and that founded on the merit, mediation, death, and resurrection of his own Son, on the royal act of his free and rich grace. This is even a fresh supply of the Spirit of God, when thou art bowing at his footstool, and art sensible of spiritual darkness and deadness; and yet suddenly art enabled to acknowledge, that thou dost not only deserve to have the sun overclouded, but even the same to set and rise no more, and a continued deadness to seize thy soul while here, as a foretaste of everlasting darkness hereafter. This Spirit supplies thee, when he checks thee for impatience, doubt, or fear; telling thee, though the sun does not shine, yet, while the very shade continues, thou mayest be comforted, with a holy calmness, and gentleness of spirit, in the exercise of faith, to wait upon the Lord. Psal. xxxvii. 5, 6, 7. *Commit thy way unto the Lord; rest in him.* Be willing to wait the Lord's time; and though thou see his frown: live always in a humble hope, that thy God will at length come to thee, and have compassion on thee: he hath promised not to be forgotten; neither will he shut up his bowels of mercy in wrath against thee, Psal. lxxvii. 7, 9.

O my soul, the Holy Spirit doth truly, through his fresh supplies

of grace, even in time of apparent desertion, incline and enable the sinner to continue in a course of commanded duty, endeavouring to improve the means of grace which God has appointed: he will spend part of his time in reading, prayer, meditation, and praise; he will *go forth by the footsteps of the flock*, and join the multitude in prayer and praise, though his heart to him, appear both lively and dead: and when so employed, the supplying Spirit may give him a lattest glimpse; yea, a full sight of his beloved Jesus. O this blessed Spirit can draw aside the vail; therefore, it is good for thee, O my soul, to cast thyself in God's way. The gracious Spirit of all supply has, at sometimes, met with the soul in a day of desertion, and has allowed it to look, yea, made it to enter the chamber of his presence, and to behold the Bridegroom dressed in garments all bespangled with love: this is a seasonable supply when the Spirit lets the sinner see love in Christ's heart, though under the variety of providences it cannot perceive it always in his heart. But even in such a case, the sinner's stay is but short, and an enjoyment of this kind so quickly over, that the poor soul, through weakness of grace, is apt to call the reality of all it has met with in question, though mean-while reflecting on the sweetness it felt under the vision. It doth earnestly desire to have the like divine vision repeated.

Wonderful and various are the supplies of the Holy Spirit, with respect to his persevering, in a day of temptation; and delivering in a day of imminent danger. He supplies many times very imperceptibly; and, indeed, his doings are but little taken notice of by gospel guests, and even by God's adopted children. And, O how wonderfully does the blessed Spirit supply the soul when ready to faint under views of his body of sin and death; and a view of a dying Lord, whom his iniquities have pierced: when he reflects upon the breach of covenant, and that notwithstanding all his vows, protestations, promises, purposes, and resolutions, he has continued to the treacherous part; and has, with the dog, often turned to vomit, and with the sow, that was washed, to the wallowing in mire?

O my soul, when thus likely to raze the foundation of all hope, and debarring itself from the presence of the Lord, what cordial supply must it then be, to hear the Holy Spirit whisper to the soul, as it were, in the ear, and advising to remember the virtue of Christ's shed-blood; and commanding, mean-time, the discorolate soul, upon its peril, to renew his application thereto? It is only through the sacrifice of a crucified Lord, that a reconciliation between God and the soul has been accomplished: it is only through his blood that distant sinners are brought nigh, Eph. ii. 13. For, the blessed Jesus is the only peace, and peace-maker; and

makes it many times up when poor sinners break it; for, it is in him only that God declares he is well pleased. And under all the black fights of carnal corrupt self, thou must fly to the blessed Jesus, that in him thou mayst be accepted through the free grace of God, which he always manifests in him.

O my soul, sometimes when the soul is brought to a very low pass, yea, to the very last pass, it has to grapple with, the Spirit presents a cup of fresh soul-strengthening supply, by putting the trembling believer in mind of what is indeed very astonishing, that even the eternal God, Jesus Christ, was put so to it, as that he cried out, *My God, my God, why hast thou forsaken me?* Surely, when this breaks in upon the soul, as a new supply from the Spirit, the sincere Christian, filled with joy and hope, ought to cast his eye of faith to this blessed Redeemer, and plead, that he who was not only *tempted*, but *deserted*, with regard to sensible manifestations, could support and comfort them under every trial in the house of their pilgrimage. Yea, the Spirit, under all their infirmities, supplies their hope, by letting them know that Jesus Christ is assuredly engaged for them; and he is abundantly able, and always ready to succour all who come to him. The supplying Spirit strengthens thy faith in him as Immanuel; and lets thee see, that it is only, and always in and through him, that God the Father shines forth upon redeemed souls, in the mildest and warmest beams of divine mercy and love.

O my soul, plead the Spirit, the heavenly ambassador, who sends and gives fresh supplies of divine grace, that he may make, renew, and keep up thy acquaintance with Jesus Christ; to present unto thee, and repeat before thee, the records of his life and death; make thee hear his words, and to behold his actions, that so thou mayst find a sacred sweetness diffusing itself over thy whole soul; and thy faith and love working powerfully in repeated and constant evidences of obedience; and then thou wilt with joy pray with Moses, yea, sing and praise, and fervently say, *Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil*, Psal. xc. 15.

O blessed and glorious fountain of pure life, and complete happiness; I would adore thee and fain would I praise thee: but, alas! my heart is benumbed and hardened; my lips are sealed, O! I would rejoice in thy word, in the believer's charter, the covenant of free grace, the royal act of indemnity; but, through my negligence in point of duty, thy precious promises are veiled from my eyes. O let the supplying Spirit of the Saviour give me *beauty for ashes, the oil of joy for mourning, and the garments of praise for the Spirit of heaviness*. Lord, open my closed lips, and my

“ mouth shall shew forth thy praises. O Lord, under the daily repeated supplies of thy Holy Spirit, fit me for, and bring me to the unclouded regions of everlasting splendour and joy, where the full anointings of the Spirit shall be poured out on all thy redeemed, and no more hidings, for ever and ever.” AMEN.

Supplies of grace, the Spirit of the Lord,
Presents to souls, from Christ, or from his word:
Which, when for sin, with grief they are cast down,
Revives their hope in God's Plant of Renown.
Hence with new songs, they shall extol his praise,
For all his love, and for his wisdom's ways.
Wherefore, my soul, never desponding ly,
Look to Christ Jesus, for his Spirit's supply.

S E C T. XVIII.

Soliloquy on the STRIVING of the Spirit.

O MY soul, there is a constant STRIVING for the soul of man: and it is a terrible judgment when the Lord is provoked to say, as Gen. vi. 3. *My Spirit shall not always strive with man.* And as Ezek. iii. 26. *I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover.* The long-suffering patience of God to sinners is never enough to be admired; and upon account thereof, he is never enough to be adored. O how doth the sweet and blessed Jesus, who is termed *the Wisdom of God*, complain? *How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn ye at my reproof,* Prov. i. 22, 23. O what pains is the Spirit at with sinners, even while in a state of nature, by his many stirrings and various strivings? In his *word*, he allures by promises, and terrifies by threatenings. And in the conduct of his *providence*, he sends manifold mercies, to invite and engage sinners; and a variety of judgments, both temporal and spiritual, do occur so that, whoever observes the dispensations of God's providence, may say with the Psalmist, *I will sing of mercy and of judgment* Psal. ci. 1.; and ought to conclude, that under all these changes *It is good for them to draw near to God, in the multitude of his tender mercies*; and, in his fear, to *worship towards his holy temple.*

But, alas! my soul, instead of a right and due improvement on mercies and judgments, that which God said, when complaining of his church, Isa. v. 4. *What could have been done more to my vine*

yard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes. Even so may he complain of thee, and many of the invited guests of the gospel, who this day, though they profess faith in Jesus Christ, they hang long betwixt two opinions, they stick long in the place of the breaking forth of children, still bringing forth wild fruit; and though often big with resolutions, fall much short in point of performance; and consequently remain much unacquainted with the practice of piety, and the power of godliness. O what stirrings and strivings of God's Holy Spirit doth even the elect of God slight and reject, and that after intimations of God's love, and a sweet view of the covenant of grace? Were it not, my soul, for the daily motions and strivings of the Holy Ghost, alas! how would the new heaven-born soul hold on in the narrow path, while a variety of other spirits are stirring in, and striving with them, in order to divert them from God, and all manner of godliness; spirits injecting or forming vain thoughts, inordinate affections, pride and avarice, sloth, indolency, and indifferency, concerning matters of the utmost importance? What ideas are formed often in the mind, presenting baits suitable to the natural constitution of the carnal mind and corrupt heart of the man, who, through remains of indwelling corruption, is apt to be allured thereby, and being caught, falls victim at the foot of divers lusts? What can withhold the man from even apostasy and atheism? Certainly no less than the power and presence of this ever stirring and striving Spirit of God.

O my soul, how is poor man exposed while in the body? The united and strong triple alliance, viz. the devil, the world, and the flesh, daily combine, and plot his utter destruction, like Gebal, Ammon, and Amalek? These unseen principalities and powers are ever lurking; they ly in wait secretly to ensnare and catch the soul of man: so that well may the real child of God join with the apostle, and lament because of the body of sin and death, since he cannot but perceive a continual command is made by these usurping tyrants for his soul. And were it not for the promised Spirit of Jesus, by his stirring in, and striving with, and for them, animating and enabling of them, the cause would soon be given up by the impotent man. And indeed, my soul, no wonder, for an innocent Adam could not stand against the wiles of the devil, much less can any of his fallen race, without persevering grace, which this blessed Spirit must furnish the soul with.

O my soul, what must this thy soul be, that such a struggle is made concerning it, so many contending for it, and yet thou hast often and dost still continue to forfeit it, for some very unworthy trifle, giving way to horrid irregular passion, the native fruit of the pride

of thy heart, or of thy vain self-conceit, and sometimes by aiming to gratify thy sensual appetites? O blush and be ashamed to think how the soul of man is valued by Jesus Christ, who well knew the worth and excellency of a soul, else he had never purchased them at such a dear rate; (as 1 Pet. i. 18, 19. *You were not redeemed with corruptible things, as silver and gold; but with the precious blood of Jesus Christ;*) nor would he send his Holy Spirit to strive with sinners, as he daily doth, from time to time, without ceasing. O how strong are Christ's desires towards sinners? And when he gives over striving by his Spirit with them, with what regret and sorrow does he do it? *O Jerusalem, Jerusalem, if thou hadst known, at least in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes,* Luke xix. 44. He knew well what was coming upon them, and what that eternal misery is, into which their wilful rejection of him will at last plunge them. His averfeness to leave them, is further evident from Hos. xi. 8. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me.* These and such like expressions, in the scripture, hold forth the great value that Christ hath for souls. And didst thou truly consider the value, O my soul, how kindly wouldst thou entertain and cherish the strivings and stirrings of the Holy Spirit? And that either when setting the heinousness of thy sin before thee, and rebuking thee therefore, or when working as a Spirit of adoption, and inviting thee to accept of the comfortable offers of God's mercy: either when he only exhibits the threatenings of the law, whereby thy disease or danger is discovered; or in a preached gospel, setting forth the skill and excellency of the appointed Physician.

In every step the Spirit takes in the exercise of his office, thou oughtest, with a holy reverence, to observe and obey him. He often begins with the law, to fit and prepare the soul for the gospel comfort: and thus was Christ's forerunner determined, by the Holy Spirit, first to preach the law, *Bring forth, therefore fruits meet for repentance.* And now also the ax is laid to the root of the tree, Matth. xxxviii. 10. After which, he spoke in favours of the Lamb of God, which taketh away the sins of the world. Even so, my soul, at this day, the Holy Spirit, in his stirring and striving with the redeemed of the Lord, he sets in, as it were, the plough of the law, to make way for the seed of the gospel. Not only souls in a state of nature, under a sight of themselves in the glass of the law, are made to cry out, *What shall I do to be saved?* but even regenerate souls feel the frame and disposition of their spirits very changeable, according to the flowing and ebbing, the increase and decrease of

free

free grace. While here in the body, there is but a continued stirring and striving; the victory cannot be complete, nor the inheritance be obtained, till the soul get beyond Jordan: on this side thereof, and in this life, none receive a perfect plenitude and fullness of grace; but only the first fruits thereof.

O my soul, it is but a small measure of grace which in this life is communicated to the best; and yet the motions and strivings of the Holy Spirit, in the elect soul, is not only called the *first fruits*, the *earnest*, and the *witness of God*; but also the *seal* and *sign of the living God*: for, as the seal leaves on the wax a similitude or impression of the form that is in itself; so the Spirit of God communicates his own image to all those whom he *seals unto the day of redemption*. And though believers, while here, receive no more but the first fruits of the Spirit; yet these are sufficient to assure them, that hereafter they shall enjoy the whole mass. Betwixt God and believers there is no buying and selling, as amongst men; but what God gives, he gives freely. both earnest and principal; but first the one, and then the other; and that because the principal is of that nature, that it cannot be received till the soul be prepared for it. As the husbandman must sow, and tarry with patience till the harvest come, wherein he may reap; as the warrior must fight, before he obtain the victory; and he that runs in a race obtains not the prize, till the race be finished: so, O my soul, the Christian must sow, must wrestle, must fight, and must run, and be exercised in all the steps of his spiritual warfare; and when it is accomplished, it is then the Lord puts him in possession of the promised kingdom of his Son Jesus Christ.

“ O holy Majesty, one eternal God, let thy Holy Spirit be daily stirring in and striving with me, that through his divine omnipotency, I may more and more be enabled to mortify the flesh, with its affections, by a dying unto sin, and a living unto righteousness. O Lord, thou knowst there is strong corruption in my heart, a remanent life of sin; in order to suppress and keep down which, and to have it mortified, I daily stand in need of thy soul-sanctifying Spirit: Alas! O heavenly Father, when the superfluity of naughtiness, the vanity of my heart, seems to be cut, and its strength broke, it springs again; when it seems to be expelled, it returns: when the flame of sin seems to be quenched, it kindles again. Lord, grant, while I live in the body, that thy Holy Spirit may ever stir and strive in and with me, in order to subdue the constant stirrings and strivings of inordinate motions, irregular passions, corrupt and vile affections. O my God, *cast me not from thy sight; and never take from me thy Holy Spirit; restore me the joy of thy salvation.*” AMEN.

My

My sins and mine iniquities,
 Before the Lord, I will confess.
 Forgive and pardon, Lord, my sin :
 By thy Sp'rit, Lord, cleanse me within.
 All that's irregular in me,
 For thy Christ's sake, Lord, mortify :
 Let thy Sp'rit ever with me strive ;
 In sp'ritual things keep me alive.

S E C T. XIX.

Soliloquy on the INHERENT GRACE of the Spirit.

O MY soul, the regenerate sinner is taught, by the Spirit of God, to see Christ, the *end of the law for righteousness* ; and therefore embraceth and accepteth of him as such. And the Christian is persuaded, that the righteousness of Christ, becoming his by imputation, is the only ground of his justification before God. And when once the sinner is fixed, settled, and grounded with respect to this fundamental article of his faith, the same Spirit creates, or rather carries on a work of *inherent grace* and righteousness : he makes the man holy ; and he makes the holy man to bear his own image ; so that he makes a fresh odour of grace to be still breaking forth from him : he makes them to go on their way, from *strength to strength* ; and he makes their *path like as the shining light, which shines more and more unto the perfect day*, Prov. iv. 18. Then the Christian proceeds from grace to grace, from virtue to virtue, to meet the everlasting day, by *following on to know the Lord*. He comes to know more and more of him : he attains a more perfect view of what is God's will : his mind is more enlightened ; his soul is more enlivened ; his heart is more softened ; and the truths his God has revealed are more highly esteemed and prized. A relish of divine things is more savoury : he comes gradually to *all knowledge*, as 1 Cor. i. 5. ; and unto *all riches of the full assurance of understanding*, to the *acknowledgment of the mystery of God, and of the Father, and of Christ*, as Col. ii. 2.

O my soul, INHERENT GRACE, wrought by the Holy Spirit, in the heart and soul of the new-born Christian, must tend much, and every way to adorn and beautify the inward man ; he thereby exercises himself to godliness ; the vital principles of grace become more strong : the influences of the divine Spirit, his fresh supplies of grace, make the believer to bring forth much fruit, and that in a great variety : they become inclined (through the Spirit

Spirit, productive of inherent grace in them) to make choice of *whatsoever things are true, honest, just, pure, lovely, and of good report : if there be any virtue, if there be any praise, then think upon these things*, Phil. iv. 8. And so they become productive of spiritual fruits : such as, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*, Gal. v. 22. By implanted inherent grace, the working of the Holy Ghost in the believer's heart, and the same being often watered with the heavenly dew, the Christian becomes like a *tree planted by the rivers of water, which bringeth forth its fruit in its season*, Psal. i. 3.; or, it is like Joseph's fruitful bough, by a well, whose branches run over the wall, Gen. xlix. 22.

My soul, when inherent grace is truly wrought in the sinner's heart, the man is kept humble ; he gets frequently, if not daily, a sight of himself, and his many imperfections, yea, his transgressions, in the glass of God's holy and righteous law ; yea, and of the heinous nature of his guilt and filth, in the red glass of Christ's sufferings : so that the real Christian, possessed of inherent grace, never thinks he can get grace enough ; never dare say he is perfect : the which, if he did, it would plainly evidence his being empty of grace. He has had a sweet taste of grace ; and therefore he earnestly thirsts after more : he carefully shuns every thing that may prevent his spiritual growth ; he dares not, as some, wallow in a puddle of sensual pleasures. Where the Holy Spirit has infused, and spread inherent grace, that soul will, yea, must wait upon God, in the use of his appointed means ; and particularly, he will be much exercised in secret prayer, that God may increase grace in his heart more and more ; he will plead that the sanctuary waters, under the fresh gales of the Spirit, may become of a refreshing and healing virtue ; that the glorious beams of the Sun of Righteousness, the glorious sun-shine of the divine favour, may make his soul prosper : he will be ever pleading, that God may fulfil in his soul, *all the good pleasure of his will, and the work of faith with power*. Yea, his soul will be filled with a holy ambition : and he will ever aspire after union to, and communion with his Lord Redeemer, by a spirit of divine life from him, he may *increase with the increase of God*, Col. ii. 19. He will *hold to the head, from which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God*. And, alas ! my soul, though often under the withdrawals of the Spirit's divine presence, grace languishes and decays, and consequently comfort and delight must cease ; yet then the desires of the soul, where there is inherent grace, grow strong ; and the believer cries out, like as the weary pilgrim, on the scorching sand beneath, a burning sky
above

above, faints for the stream; he must drink, or die: so does my thirsting soul faint, because of an absent Spirit. O when wilt thou repeat the divine vision, and let me see thy glory and power, as heretofore I have seen thee in the sanctuary? And, with the Psalmist, they will still express faith; *Whom have I in heaven but thee?* and *there is none upon the earth that I desire beside thee*, Psal. lxxiii. 25. And Psal. cxxx. 5. *I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waits for the Lord, more than they that watch for the morning.* And Psal. xlii. 1, 2. *As the hart panteth for the water brooks, so panteth my soul after thee, O God.*

Thus, my soul, where there is inherent grace, the soul has strong desires after an absent Christ, and is filled with a holy impatience, like the church, under the withdrawals of her Beloved, Song iii. 1. *I will rise now, and go about the city, in the streets, and in the broad ways: I will seek him whom my soul loveth.* Where the heart is sanctified through inherent grace, the soul is very soon sensible under the withdrawals of the Spirit; and will be found in secret places moaning and crying out with an afflicted Job, chap. xxiii. 8, 9. *I go forward, but he is not there; and backward, but I cannot perceive him; on the left-hand, where he doth work, but I cannot behold him: he hideth himself on the right-hand that I cannot see him.* And in this case, though the root of the matter continue, and inherent grace abide, and will revive; yet the poor disconsolate soul cannot but be impatient under the ardency and vehemency of desire it has after a repeated view of its Saviour's countenance: for, alas! the sweet streams that flow in the channel of free grace, seem to be stopped, and are become like the summer brook. Wherefore, O my soul, thou hast need to plead inherent grace, and therewith the presence of the Holy Spirit, to keep these graces green and fresh; and ever in motion, that so thou mightest more live like a soul in union and conjunction with Christ, the King of his church, and the Head of the mystical body, in whom the blessed Spirit without, and above all measure, and from whom it flows down for the refreshing and strengthening all his members.

O my soul, blush and be ashamed, because of thy barrenness and unfruitfulness in a day of gospel grace: alas! thou hast ground to lament and mourn, because the ordinances of divine institution, these pipes, through which grace has been often conveyed to longing souls, are in so great measure become to thee like a *founding brass or a tinkling cymbal*. Alas! is not the preached word become tasteless to thee, like water spilt on the ground? Awake, O my soul; flee by faith to the faithful Redeemer; plead his Spirit as the accomplishment of his promise; thou canst do nothing with-

out him; the state thou art at present in, keeps thy lapsed nature too low to elevate itself into a gracious, spiritual, and heavenly frame: thou canst never spin holy principles out of the bowels of corrupt nature, nor perform any action so as to merit favour at God's hand. But, whatever thy case be, it is *good for thee to draw near unto God, in the multitude of his tender mercies.* It is thy undoubted duty to wait and call upon God in the use of means: it is thy honour, it is thy wisdom, to plead inherent grace to be wrought in thee, and that the Holy Spirit may make thee, like the King's daughter, all glorious within; that he may enflame thy heart and soul with an ardent holy love, ascending towards God and the Lamb.

O my soul, it is the noble prerogative of the glorious Spirit, the ever-blessed third person of the eternally-to-be-admired and adored Trinity, to work supernatural principles in thee. And though, by nature, all have lost the crown and glory of the first creation, and are sunk in a dreadful pit of sin and misery; yet this Holy Spirit of the eternal God, can breathe and blow upon the dried and withered bones; and, by putting to his hand a second time, he can *create thee again in Christ Jesus unto good works.*

“ O all-sufficient eternal God of infinite love, command thy
 “ Holy Spirit to move upon my spirit, that a heavenly principle
 “ may be produced in my heart by him, that inherent grace may
 “ be wrought there by him; that I may walk worthy of thee, as
 “ becomes a soul consecrated to thee, in a course of practical piety. Make me *grow in grace*: create in me a lively faith, a sincere ardent love, a well-grounded hope. Entertain me daily in a
 “ heavenly frame, with a humbling sight of self, and under an impression of thy omnipresence and omniscience. May I evidence
 “ the truth of grace, by an uniform obedience to the divine precept. O beautify me with more meekness, patience, and humility; and may I have *fruit unto holiness, and the end eternal life.*” AMEN.

He's happy whom no wicked men,
 Lewd crafty counsels lead aside,
 Nor stands in sinners ways, nor sits
 In place where scornors God deride.
 He's like a tree, that from pure streams,
 Draws ever sap, and kindly juice.
 His leaves are ever fresh and green,
 And all his boughs, fair fruits produce.

S E C T. XX.

Soliloquy on the RESTRAINING GRACE of the Spirit.

O MY soul, as thou standest greatly in need of *soul-quicken-
ing grace*, to animate and enliven thee in the way of commanded
duty; so thou hast great need of, and art also much beholden to the
RESTRAINING *grace* of God's Spirit. O what length, in a course of
iniquity, wouldst thou have run on in; yea, what sin wouldst thou
abstain from (since the seed of all sin is naturally rooted in thee)
werest it not for the restraining grace of God's Spirit! Thou hast
great need to plead restraining grace to subdue thy natural in-
dwelling corruption that is the strong party in this thy body of sin
and death. O how oughtest thou to moan, and long for a day of
redemption, when thy soul, captivated by lusts, may be delivered,
and taken as a prey from the mighty, and that glorious decree may
break forth in thy favours! O thou *prisoner of hope*, go forth and *shew
thyself*. Thou mayst daily be moaning in spirit, and repeating that
morunful ditty, *O wretched man that I am! who shall deliver me from
this body of sin and death?* and thereto, upon the back of thy com-
plaint, plead the Spirit's restraining grace, and that he would pro-
mote an exchange of dominion and government in thy soul, that
thy natural and native lusts may be dethroned, and the sceptre of
the Redeemer's absolute power, stretched out, in, and over all the
passions and affections of thy soul.

My soul, thou mayst well remember how thou hast often been
indebted to the restraining grace of God's Spirit; for even, when
thou hadst hatched sin in thy thought, and hadst designed the ac-
complishment thereof, even when in pursuit of thy base designs,
thou hast been inwardly checked and prevented in the attempt, by
the Spirit's restraining grace, without which there can, indeed, be
no real mortification of sin, even though there may be some faint
endeavours by the very light of nature, or the common work of
the Spirit to oppose some, and such sins as are more visible, sensual,
and gross, striving to attain a conformity in the outward man to the
law of God made by some; and yet these mean-while do maintain
a secret antipathy against the strictness and purity of the divine law:
but where the restraining grace of the Spirit prevails, the soul acts
from a right principle; and their great design and aim is to bring
all things in subjection, which stand in opposition to Jesus Christ,
or that come in competition with his holy and divine precepts,
and royal government: such was the attainment of the fathers and
young men, 1 John ii. 13, 14. Such as are, through restraining
grace

grace, mortifying sin, and growing up in holiness and the fear of the Lord, are sometimes, to their comfort, allowed to read their names in the antient and precious records of heaven; and to know that they were engraven upon his heart before the corner-stone of the world was laid. We read, Rev. ii. 17. of the *hidden manna*, the *white stone*, and the *new name* promised; and thus the Lord sees fit to treat such as, through the strength and virtue of his restraining grace, do wrestle as princes against their lusts, and endure the heat of the day. Where restraining grace prevails, the soul will be much employed in prayer, for the exercise of faith, and for a serene, divine composure of spirit, that without distraction or confusion, it may exalt and magnify the Lord Jesus Christ; and always account him matchless, since he promises and actually sends the Holy Spirit, through whose restraining grace a victory over the several sensual lusts can only be obtained. And, my soul, where this restraining grace prevails, there will not only be a guarding, a striving, a fighting against the sins that easily beset the soul; but there will be a constant moaning over the old man, the original corruption, and the first stirrings and motions thereof; yea, a guarding against all occasions thereto: the fruits of this original guilt, are called the *lusts of the flesh*: and these are an evidence of Adam's sin imputed to mankind, since all descended from him.

O my soul, while the Holy Spirit restrains the sinner from untender steps, and puts a stop to his career, when headlong he is busied in hastening on his own destruction, he even then checks him for being off his watch, and forgetful of his God: he will put him in mind that he has forsaken his first love; that he is remiss, slack, and indifferent in secret duty, though he does not altogether omit them; yet that he performs them with great indolency, and deadness of soul; that he is become slothful and an abuser of precious time, which ought to be improved, more in self-examination, praise, meditation, and prayer.

My soul, where the Holy Spirit restrains a soul from sin, he often uses arguments, especially with the believer, by telling him, when he is too anxiously taken up with the concerns of this life, and weightier affairs are much, if not altogether neglected by him; that by such steps his God may be most justly provoked, and his poor soul may thereby be defrauded of spiritual refreshment and strength, and his prayers may, by the Spirit's suspended grace, become a burden, rather than delight to him; a trifling ceremony, rather than a devout sacrifice of obedience fit for the acceptance of his heavenly Father. The Holy Spirit, in order to restrain them from sin, sets before them, that the omission, or careless performance of secret duty, may have a bad effect

upon

upon them many ways, and become a mean of producing vain and wandering thoughts, which eat out the very vitals of the Christian life. Wherefore, my soul, if thou, by indulging sloth, or by thy diffidence in God's providence, too anxiously fixes thy heart upon the things of a present world, and makes thy carnal self the grand object of thy worship, this must undoubtedly make a spiritual langour in religion to seize and overtake thee; and thou wilt become more and more careless concerning the duties incumbent on thee, to thy creating and redeeming God. Much need, therefore, hast thou, O my soul, to plead the Spirit in order to restrain thee from all iniquity, by giving thee timely warning of the great danger that ever attends a decay of godliness; for, it is most certain, if once thy love to God the Father, and to Jesus Christ, fails and languishes, thy fervour in affection, as a Christian, toward the lovers of Jesus must also proportionally decline: and if immediate, and resolute measures are not taken for thy recovery, thy spiritual disease will increase, yea, sensual pleasures and worldly concerns will claim and possess the thought of thy mind, and the affections of thy heart; for thy soul must have something to do, and will seek delight in something.

O plead for restraining grace, and the Spirit to be thy constant Monitor and Manager: frequently commune and converse with thyself: ask thy conscience daily, how matters stand between God and thy soul; whether are they as thou couldst wish them to be, if thou wert advanced to thy last step of thy pilgrimage journey, and bordering upon the confines of an eternal state. O plead restraining grace, soul-enlivening, and awakening grace, that under the influences of the Holy Spirit, the oriental splendour of the Sun of Righteousness, and heart-melting showers of divine grace, may engage thee to return with more exactness to secret devotion, and to daily self-examination; and that he may open thy soul, mind, and heart, that, with all simplicity, thou mayst receive every lesson which his sacred word doth teach; and, in that written word, that thou mayst always behold God's eternal Word to be, in thy sight, far excelling *the Rose of Sharon*, and *the Lily in the Vallies*, and to be the eternal Saviour of thy soul. *So be it, AMEN.*

"O unchangeable Jehovah, learn me, by thy Spirit's restraining
 " grace, *to mortify the flesh, with its affections and lusts*; to be *crucifying the world*, and to have *the world crucified to me*. Revive
 " me in the temper of my mind, into a sincere ardour of filial
 " love, in my bowing at thy footstool: let me have the greatest pleasure;
 " make my soul to ascend in flames of desire; create in me a
 " *hungering and thirsting after righteousness*. As in a cold night the
 " watchman waits for the breaking day; so cause my parched, withered

“thered soul thirst after sanctification, and to feel an inherent righteousness wrought by the Holy Ghost in my mind, heart, and soul; and grant the evidence thereof to shine in my outward walk, for Christ's sake.” AMEN.

Thro' Adam's first transgression,
Original corruption
Remains in ev'ry human creature;
'Tis interwoven with our nature.
Oh! miserable is our case!
Nought but the Sp'rit's restraining grace,
Can keep us from the damning sin,
The seed whereof lies us within.

S E C T. XXI.

Soliloquy on the SPECIAL PRESENCE of the Spirit.

OMY soul, the SPECIAL PRESENCE of the Holy Ghost is, to an enlightened soul, most agreeable, desirable, beneficial, and truly most comfortable. The Lord Jesus Christ, the Purchaser of the jewels and treasures of the heavenly paradise, engaged and gave his promise to send his Holy Spirit, John xvi. 7. And it is this Holy Spirit that represents the presence of the Redeemer, in his gospel administration; for the glorious person, and bodily presence of King Jesus, is removed from this earth, and now in the heavens. When the blessed Spirit is specially present with the soul, he plainly represents the Saviour as the sole Lord and lawful sovereign Owner, who has all right and authority, by creation and redemption, to possess and dispose of the soul. It is when this Holy Spirit manifests his special presence, that by faith the soul is allowed to see the transcendent excellencies of Christ's person: though these are invisible, they are made spiritually to discern them, and himself also; and to know he has to do with them, and that they have to do with, and are undone without him. They are made to hear his voice, as the shout of a King; and to tremble and stand in awe at his word: yea, and to hear the soft and still voice of the gospel, and Christ saying therein, *Son, daughter, be of good cheer, thy sins are forgiven thee.* And thus, whoever have once tasted the sweet effects of the Spirit's special presence, dare not slight the ordinances of God's appointment, but embrace every opportunity: *going forth by the footsteps of the flock; abiding, and feeding about the shepherds tents; depending upon, and pleading for the accomplishing*

plishing of his promise, Matth. xviii. 20.; that by his Spirit's presence he will countenance the assembly of his saints, though but a *two* or *three* be there. In obedience to his precept they will hang about the pool of ordinances; longing, under the Spirit's gale, to feel them in motion, and a healing virtue springing thence. And, as Rev. ii. 1. when under the special presence of the divine Spirit, they are ever in quest of their Beloved, and rejoice to see him walking among the seven golden candlesticks, how must these souls be delighted, when allowed to wait upon Christ, and converse with him in his spiritual walks?

The special presence of the Holy Spirit enables the soul to lay hold on Christ's promise, as the solid ground and reason of their faith in, and their hope and expectation of benefit arising from his ordinances: it is there Christ's presence is represented in this world by the ministers of the gospel; 2 Cor. v. 20. *We are ambassadors for Christ; we pray you in Christ's stead be ye reconciled to God.* This is like the representation of a king in a foreign land by an ambassador.

My soul, it is the special presence of the Holy Ghost that puts a lustre upon the Church and her ordinances; they derive their glory and beauty from the SCHECHINAH.---It is the Divine Presence that makes a *beauty* and a *glory* to shine in the sanctuary, Psal. xxvii. 4. and lxiii. 2. The Psalmist longs to see beauty and glory shining in the sanctuary: yea, all the beauty and glory of gospel ordinances rise and set according to the presence and withdrawing of the divine Spirit; their very soul and life is bound up in the Holy Spirit. The churches, indeed, are called the *golden candlesticks*; but these candlesticks can give no light, but what must be communicated to it by the candle of the Spirit: hence it is said, Ezek. xlvi. 35. *The name of that city shall be, JEHOVAH-SHAMMA, The Lord is there.*---Without the Spirit's presence, the *written word of God* is without power or efficacy: it is by his special presence and energy that sinners are converted and edified. The word and ordinances are but instituted means; and, without the presence of the Spirit must prove unsuccessful, *like sounding brass, or a tinkling cymbal*; like water spilt on the ground.---It is the co-operation of the special presence and power of the Holy Ghost, that forms *faith*, and preserves Christians in the faith, under trials and difficulties, and that in opposition to all the secret and open intrigues and devices of their potent and most enraged enemies; yea, the most eminent Christians are but weak in the faith, and are apt to fade and faint in the day of adversity: and though the root of the matter may be firmly seated in the soul, yet when the Holy Spirit withdraws, how is the soul ready to be

swal-

swallowed up? The swelling billows of confidence, and the threatening waves of despondency seem to compass it about: the sweet flowing channels of free grace is, in their sight, like the summer brook; they are made to cry out, that their *souls are like the dried pot/beard*; like the *barren heath*, and the *parched ground*. And without remembering the sweet effect the Spirit's breath had upon the dried bones, they are ready, with the Psalmist, to cry out, *Will the Lord cast off for ever? will he be gracious no more? hath he shut up his bowels of mercy?* Psal. lxxvii. 7, 8, 9. But, upon the return of the Spirit, the cloud passeth away, and a beam of saving light darts in upon the soul; and, ashamed of his daring to call the love of God in question, he is made, after the Psalmist's example, to say, *This is my infirmity; I will mind the years of the right-hand of the Most High*, ver. 10. And getting a fresh sight of him, who *holds the stars in his right-hand*, Rev. ii. 1. his faith recovers strength, his love is enflamed; and his hope confirmed. Hence it is we have the Christian's security; though the Spirit may withdraw, yet he will never totally forsake a child of grace. We read, Exod. iii. 3. of a bush kept burning with fire, yet it was not consumed. A noble emblem of the church or saints of God: the *burning bush* represents the *persecuted church*; or *deserted saint*; the *flames upon it*, the *terrible persecution of the enemy*, or the *desponding thoughts* that affect the deserted soul. The wonder was, no ashes appeared: and the plain reason thereof is, God was in the bush. So is the sweet Jesus, by his Spirit, present with his church, and with his people; yea, with every individual soul, to keep and preserve them in and through faith, unto eternal salvation.

What can it be, O my soul, that has promoted the knowledge of the gospel, and preserves it this day? What has enabled many great and wise men to attest gospel-truths, by shedding of their blood, and with great cheerfulness have suffered themselves to be bound to stakes; yea, and in the midst of flames, have *rejoiced that they were accounted worthy to suffer for Christ's sake*, must undoubtedly have been the effect of the special presence of the Holy Spirit with them; for, it is said, 2 Cor. x. 4. *The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds*. Now, my soul, it is when this Holy Spirit is present that the gospel sword can be made sharp at the point, and an edge put upon it, whereby the stupidly hardened heart of the sinner becomes pricked and wounded. It can never be, that the vain perishing breath of a mortal man can inspire a spiritual and an eternal life into the soul of another man. Where the special presence of the Spirit is, all things go well, conscience rejoices, the heart becomes tender, and the will submissive to God's will: it is then the

sinner's soul rejoiceth to think how his bill lies blank, so to speak, in the hand of the Redeemer; and that God, who is his God, reigns and rules, and will do so for ever and ever.

O my soul, thou hast great need to plead the special presence of the Holy Spirit, and that the fresh and lively gales of the soft and pleasant south wind of his presence may blow upon thy benumbed and deadened heart, which is, alas! like the dry bones in the open valley. It is the Lord himself, that giveth when and where, and in such measure as he sees fit. And it is certainly a high and deep expression of the freedom of God's grace, that when a poor soul is employed in the duty of prayer, he is sometimes so dull, dumb, and lifeless, that he cannot utter one right sentence before his Maker; and at other times is allowed, with great freedom, to pour out his soul before his God: yea, sometimes the Christian begins his prayer with sad and heavy complaints of unbelief, an ungrateful frame of spirit, and want of love to a Redeemer; and yet even in the same duty, sometimes it pleases the Lord to command the breathings of the Holy Spirit to quicken and animate the graces of their faith and love; and then their moaning notes of prayer are turned to joyful notes of praise. Wherefore, O my soul, this plainly demonstrates, though the sinner be sensible of the Spirit's absence, and that he feels no spiritual disposition in himself to go about the duty of prayer; yet even in that case he is not to abstain from prayer: he is to endeavour, by bowing his knee, aiming to open his lips, and repeats the poor Publican's petition; and this, frequent repeated attempts: for though the first stroke of flint make not fire, we are to strike again. The Christian must not cease from duties of obedience, but ever to be doing; and wait with patience the Lord's will and pleasure. The holy One of Israel is not to be provoked. A kindling, yea, a flame may come from heaven; the Lord may, yea, and will send the Spirit's special presence in his own time and way. Spiritual deadness is the due fruit of sin, but doth not free the believer from an obligation to pray, and to seek God: yea, although the very door of access seems to be fast bolted, the elect soul must continue knocking. O my soul, thou must obey, by looking, sighing, and groaning toward God's holy temple; and plead the return of the special presence of the Holy Spirit, that thou mayst have ground of joy; and say with the spouse, Cant. iii. 4. *It was but a little that I passed from them, but I found him whom my soul loveth.*

“ Omnipresent, omniscient, and omnipotent Lord God Almighty; pity me while I daily labour under much natural deadness.
 “ O heavenly Father, I am, alas! often so indisposed that I can
 “ neither pray nor praise, though my needs and wants are mani-
 “ fold;

" fold ; I do not, I cannot address the sacred throne of thy divine
 " Presence, with that fervour of spirit that becomes a soul profes-
 " sing love to Jesus. And, O gracious God, though thy mercies
 " superabound my miseries ; yet, alas ! I am much destitute of that
 " spirit of gratitude thy mercies call for at my hand : yet, O Lord,
 " I must, I will, through the strength of thy divine grace, (how-
 " ever dead and blind I am) bow my knee before thee : I will pro-
 " strate my body, with my hard heart, and lifeless soul, at the foot
 " of thy mercy's throne, and I will address thee in the Publican's
 " stile, and render thee the calves of my lips. I will ever endeavour
 " to continue in the way of commanded duty, being persuaded that
 " in due time my soul shall reap. I will plead for, and, with patience,
 " expect the special presence of thy Holy Spirit : and I know, and
 " am persuaded upon his return, that the muttering and chatter-
 " ing of my lip-prayers shall be turned to melodious notes of cheer-
 " ful praises. Grant my request : take glory to thy name," AMEN.

When I must wade thro' Jordan's ford,
 My God will comfort me afford :
 Tho' threat'ning billows me compass there,
 The Lord will of my soul take care.
 Amidst its swelling waters deep,
 Under his shade, he will me keep.
 He'll lead my van ; he'll guard my rear ;
 He'll compass me when danger's near.
 He'll be on my right and left-hand ;
 He'll bring me safe to glory's land.

S E C T. XXII.

Soliloquy on the UPRIGHTNESS of the Spirit.

HOW can the UPRIGHTNESS of God's Holy Spirit be describ-
 ed ? It must certainly, O my soul, be a glorious perfection of
 the divine nature of the Holy Spirit, whereof there is communicated
 some degree of it to elect sinners, by the same upright Spirit of God :
 but it is a perfection altogether inconceivable and inexpressible, and
 consequently can never be described in the divine Spirit, by angels and
 men. When the inspired Psalmist, Psal. xcii. 12. is speaking of the pre-
 cious fruit which the righteous shall bring forth under the influ-
 ence of this upright and divine Spirit, he adds, ver. 15. *To shew*
that the Lord is upright : he is thee elect's Rock, and there is no un-
righteousness in him. All the Spirit's works, effects, supplies, motions,

comforts, breathings, graces, whether awakening or enlivening, convince that the Lord is upright.----And as in all his *works* and *effects*, so in all his *ways* toward the children of men, he is upright. And as he is upright in himself, so in all his *dealings* with elect souls he intends to renew the sinner, that he may be upright. The great Creator of the universe is himself an upright Spirit; he is infinite, eternal, unchangeable: *Canst thou, by searching, find out God? canst thou find out the Almighty unto perfection?* Job ii. 7.; he is every way, and in every thing, a Spirit inconceivable, and perfectly upright. He is the great, the wise, good, merciful, immense, infinite, immutable, and perfectly Holy Spirit: and he must be upright, because he is uncreated and infinite.

And therefore, O my soul, because the Spirit of God is upright, thou must guard against framing any image or picture of God's Holy Spirit, or forming any visible ideas to the eye of thy mind; for, as this is a sinful step, so it is impossible to do it: *Ye saw no manner of similitude, on the day that the Lord spake unto you in Horeb, out of the midst of the fire,* Deut. iv. 15. Guard against similitudes in either thought or work. No man can represent his own soul, by a shape or form; though every man ought, through the influence of grace, and workings of this Holy Spirit, to plead, and live in hope to be made upright, that he may aim and endeavour to imitate the upright Spirit of God, in his immutable steps and perfections; though man, in his highest attainments, and when he has done all, can never become perfect, like to God's upright Spirit; and though we are, my soul, to plead and pray, and endeavour to have our hearts fixed on our Maker, Redeemer, and Sanctifier, one God, yet we are to guard against doting thoughts, fixed upon any likeness whatsoever, as representing the great God to our view: for, a sin of this kind is spiritual, and of as gross a nature as a sin of the flesh; perhaps much greater, when encouraged. God sees and hates such sins, because those spiritual sins defile the noblest part of the man, upon which the image of God is stamped.

The upright Spirit of God is perfect in respect of his wisdom, power, and spotless holiness: these perfections, in this blessed Spirit, are all sublime, without measure, and exceeding all limit; *There is none holy as the Lord,* 1 Sam. ii. 2. And in his exalted power he is and acts uprightly; *He is the high and lofty One, who inhabits eternity.* Yea, my soul, he is upright from and to eternity; without beginning or end; from everlasting to everlasting. He is the only Spirit of perfection and uprightness. And though the angels are perfect and upright, yet these had a beginning: yea, though angels and the spirits of just men made perfect shall have no end, yet here is no proportion to the Spirit's uprightness; for, all their

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perfections and uprightness, is the gift, and by the appointment of God: but the uprightness of the Holy Spirit is of himself, and from his own nature essential, and is really, through all eternal ages, an unchangeable uprightness; *Exod. iii. 14. And God said to Moses, I AM THAT I AM. Dan. vi. 26. For he is the living God, and stedfast for ever. James i. 17. With whom is no variableness, neither shadow of turning.* And thus the uprightness of God's Holy Spirit is immutable from the glorious perfection of his own nature, to which there can be no addition; neither can the perfection of his uprightness be diminished.

Therefore, my soul, thou oughtest to give all diligence to study an upright walk, in a course of humility and practical holiness: it is by a holy walk that thou canst most nearly resemble, and become most like to God: it is upon the immutability of God's uprightness that the elect's happiness is built firm and sure, having God's own word for it; *I am the Lord, I change not; therefore ye sons of Jacob are not consumed.* And must not, my soul, he who is the *Spirit of wisdom* be the *Spirit of uprightness*? These must go hand in hand. Unerring wisdom, and perfect uprightness, are conjoined and united, cannot be separate. This Spirit is an omnipotent, the over-all managing and governing Spirit. And shall not he who *trieth the reins, and searcheth the hearts of the children of men*, be upright? Yea, surely, most upright the Spirit of the Lord must be, since he is the Spirit of holiness and justice; *There is none holy as the Lord*, 1 Sam. ii. 2. This is here spoke of with respect to his *incommunicable* holiness; for, his essential holiness, and consequently his perfect uprightness, is the infinite purity of his nature, whereby he is delighted in his own self-holiness. And the apostle, Heb. xii. 10. speaking of his *communicable* holiness, and of the Spirit's chastisement, it is said, *But he, (or God) for our profit, that we might be made partakers of his holiness.* And when chastisement has this effect upon a renewed and sanctified soul, they thereby bear a resemblance of God, and become also his delight. O! the perfect uprightness of the Almighty makes him hate all impurity; *Thou art of purer eyes than to behold iniquity*, Hab. i. 13.

My soul, the Spirit of God is *essentially* upright; and there is none of Adam's offspring can or dare approach God's presence without a Mediator, who is revealed to the soul only by this upright Spirit of God. It becomes the whole of the human race to be humble, blush, and be ashamed, when approaching the Divine Presence: *And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory*, Isa. vi. 3, 5. And as the Spirit of God is upright, so he must be the Spirit of

justice, which is the perfect rectitude and equity of his nature: he is just in himself, and in all his ways toward his creatures; *He is a Rock, his work is perfect; all his ways are judgment: a God of truth, and without iniquity; just and right is he*, Deut. xxxii. 4. He has ordered, in his governing providence, that courts of justice be maintained amongst the children of men, for trying facts, and deciding controversies; for setting free the innocent, and for punishing the guilty: but the upright Spirit of God, in his distribution of justice, must infinitely transcend all human justice, in his operation and application; and that with respect to all his dealings with the children of men: *How shall man be just with God?* Job ix. 2.

O how upright is the Holy Spirit of God in all his dispensations and communications? He communicates wisdom to all God's elect; *he makes them wise unto salvation*; he persuades them to chuse the better part; he lets them see, that the conquest and purchase of the whole world, were its surface overspread with the most profitable, precious, and pleasant commodities of this present life, and its bowels filled up with the most curious minerals and costly jewels, and all other necessities, that created beings can enjoy, or expect gain from, or comfort in; if the soul is lost, *all is but vanity, and vexation of spirit*. This Holy Spirit is most upright in the exertion of his power in the conviction, conversion, and renovation of the elect sinner; for the whole of this work is carried on by his energy: he makes the distant wandering soul *willing in the day of his power*; and when so, the soul must admire the pains God's Holy Spirit has been at with him, and with comfort cry out, *God is upright in all his ways; he makes my way perfect; and performeth all things for me*. He is perfectly upright; he is the Author and Fountain of all uprightness. He communicates holiness to believers, and says, *Be ye holy, for I am holy*, 1 Pet. i. 16. He knows no man is fit to inhabit the promised land without holiness; *Without holiness no man shall see the Lord*, Heb. xii. 14. Holiness is indispensibly necessary to all who expect to inhabit glory.

My soul, this upright Spirit of the Lord is also the very ocean whence all the streams of goodness flow, and by him are communicate to the rational creation. As he is upright, he is employed as the faithful Ambassador, as God's glorious Messenger, that revealeth great and good things to elect souls. As the Father laid the scheme of man's redemption; as the Son, the second person, completely performed the Redeemer's work, by paying out of his own stock and substance the demanded price; so, according to the article of contract betwixt the Father and the Son, the holy and upright Spirit is intrusted (and willingly accepts) to apply all the blessings and benefits of Christ's

Christ's purchase to believing souls. He engages to reveal the grand mysteries of heaven to the elect sinner: the glorious mystery of Unity in Trinity, and Trinity in Unity; of the Deity and Humanity in one person; of the complete satisfaction given by Christ to justice for elect souls; of the mystical union; and how Christ and believers become one. And faith in these great mysterious truths he confirms, by virtue of the divine life infused in their souls, which, through repeated influences of his free grace, he keeps ever green, and alive in their very hearts: and he will preserve grace in them, and them through faith unto their eternal salvation. O! this Holy Spirit is upright, and he is the Spirit of all truth; *All the paths of the Lord are mercy and truth*, Psal. xxv. 10. And, my soul, a promise born in, by this Spirit of uprightness and truth, on the heart of a Christian, he may look upon it as good as a mercy in his hand.

“ O Lord, plant sincerity and truth in me: make me upright;
 “ save me from regarding iniquity in my heart. Let integrity and
 “ uprightness preserve me in all the steps of my way and walk:
 “ *All thy works, O Lord, are done in truth and uprightness.* O
 “ learn me, by thy upright Spirit, duly to observe thy righte-
 “ ous judgments; then I will praise thee with uprightness of heart.
 “ Teach me to do thy will, for thou art my God; *Thy Spirit is*
 “ *good, lead me to the land of uprightness.* Save me from the way
 “ of the wicked, who leave the paths of uprightness, to walk in
 “ the way of darkness. Make me fear thee, O Lord, that I may
 “ walk in uprightness before thee. Hear and answer for Christ's
 “ sake.” AMEN.

According to thy sacred word,
 Good and benign art thou, O Lord,
 The upright soul shall ever find,
 God more upright, and ever kind.
 The most upright of saints must say,
 God's more upright, more just than they.
 Who love revenge, such men shall know,
 God hath an arm of vengeance too.

S E C T. XXIII.

Soliloquy on the CONCURRENCE of the Spirit.

O MY soul, it is the CONCURRENCE of the Spirit of the Lord that makes word, sacrament, prayer, and every ordinance of divine institution, prove effectual unto salvation: he commands and gives them a continuance and stability; for, were the Holy Spirit to with-hold or withdraw his energy and power, the letter of ordinances would be of no use or advantage: "there is no virtue in them, or in him that doth administer them; it is only by the blessing of Christ, and the working of his Spirit in them, that by faith receive them;" and this *faith is the gift of God*. When the Spirit of God departs from his ordinances, they will also soon depart from a nation or people: or, if they should not, their continuance will be little to the advantage of such as sit under them, without the Spirit's concurrence.

O my soul, when the Spirit of God guides the tongue, how does the language become powerful and persuasive. When the apostles, illiterate men, were sent abroad to preach the gospel, in order to the conversion of sinners, Christ promised, Luke xxi. 15. to give them *a mouth and wisdom*; a mouth to speak, and the Spirit of wisdom to guide that mouth; and then, by their mouth, they so demonstrated truth, that all their adversaries could not resist the Spirit and power by which they spoke. Mark. xvi. 20. *They went out and preached every where, the Lord working with them*. And, O how pleasant and prosperous must working in fellowship with the Holy Ghost be? When the Spirit of the Lord concurs with Christ's gospel ministers, he gives them manifold assistance; concurring with, he directs them to the choice of such a subject, wherein they are to labour with their hearers. He concurs with that subject, and fits or opens the hearers hearts to receive the word. As is said of the glorious Redeemer, so may it be said of his Holy Spirit, *He does all things well*. He dictates the matter, he influences the affection, he he guides the lips, he follows the doctrine of the word home upon the heart with power and success. And thus the concurring Spirit fits a gospel minister for dispensing the ordinances of God; he suits the word for the sinner's case, and provides and enables the soul to receive the word, and profit thereby. The hearts of sinners are generally by nature barred and bolted against Jesus Christ: and this Holy Spirit only has the true key to unlock them. When the gospel was preached at Macedonia, it is said that *the Lord opened the heart*

heart of Lydia : this is plainly the effect of the Spirit's concurrence, and not of bare human eloquence, Acts xvi. 14. It is most sure, the church of Christ could not be propagated without a great change by conversion, casting out the old man, and renewing the nature ; and this could never be wrought or managed without the concurrence and influence of the Holy Spirit ; which is ever so absolutely necessary, that the church of Christ, (nor a member of that church) cannot subsist without it : nor can the chief and principal ends of the ordinances be attained without it.

O my soul, it would be happy for thee, and a token for good, couldst thou, and thy fellow-professors, receive the preached word, as the Thessalonians did, 1 Thess. ii. 13. *Not as the word of men, but as the word of God.* But, alas ! there are so many impediments lying in the way, whereby souls are in a great measure secured in Satan's possession ; and consequently, the very designs of mercy are, as it were, hid from the soul, and seem frustrate, until the Spirit concur, and take his own sword, the word of God, and break all bars, and open all locks which keep Christ out of the soul. It is through the concurrency of the Holy Ghost, the soul becomes enlightened and convinced : knowledge is infused, and applied as a key to open the heart to Christ. By means of the written word, the concurring Spirit convinceth, converteth, and removeth unbelief, Satan's strong hold, wherein he trusts : for, though the gospel be preached with many and great arguments to convince, and powerful motives to persuade, no saving effects can follow without the concurrence of the Spirit. This sin of unbelief, locks up the sinner's heart, and, as it were, binds up the hands of a Saviour ; *And he did not many mighty works there, because of their unbelief,* Matth. xiii. 58. It is, therefore, the Spirit's concurrence with the word, that only can persuade the soul to believe the glorious gospel mysteries ; to believe in God the Father, God the Son, and God the Holy Ghost ; one God in three persons, and three persons in one God. There are many, yea, numberless evils lodged in the heart of man, and cannot be dispossessed by the word alone, without the concurrence of the Spirit. There is great pride, and self-conceit ; for, *being ignorant of the righteousness of God, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God,* Rom. x. iii. There is in the natural man, a carnal mind, and a prejudice against holiness, a habit and custom in sinning ; and often a strong presumption : often ungodly men make a bridge of their own shadow ; and at last must perish in the waters.

My soul, it is in all these circumstances plain, and many others that might be mentioned, that there is an absolute necessity for the Holy Spirit of God to concur with the word, in order to cast out these hellish

hellish soul-destroying guests, which use their utmost force to keep possession of the soul of man. And as the operations of the Holy Spirit are manifold, so they are various and different in their effect. There is a general and common operation, which the eternal Spirit hath even in the wicked, ungodly, and profane: for, *He illuminates every one that cometh into the world: neither can any man say, that Jesus is the Christ, the Lord, but by the Spirit.* Every spark of light, and portion of truth, be it in whom it will, flows from this Holy Spirit; yea, that Caiaphas and Saul prophesied, and that a Judas can preach, is from him. But when the Holy Ghost concurs with the sacred written word, in favour of elect souls, then he works in a special manner; he does not only illuminate the mind, but proceeds and takes a dealing with their heart, and becomes to them a Spirit of sanctification: he renews their hearts, by his effectual grace; he reproves and rebukes them for sin; he awakens the conscience with a sight of manifold iniquity, of the dangerous consequences of continuing in a course of sin; yea, he creates in them a sense of that wrath which sin has deserved; and thence arises a heaviness in their hearts, sadnets in their countenance, lamentation in their speech, and such an alteration in their whole behaviour, that their former pleasures become painful unto them. From these, and such like steps, the concurring Spirit proceeds, and leads elect souls to a sight of God's mercy in Christ Jesus; he inflames their hearts with a hungering and thirsting after an interest in that mercy; and working begets in their hearts such a love of righteousness, and a hatred of sin, that now they become more afraid of the occasions of sin, than they were before of sin itself. And when a steady resistance is made against the temptations, and a constant care taken to eschew the occasions of sin, it is a real token that there the Spirit of Christ has concurred with his word, by effectually working such dispositions in them: and that further, he, the same Spirit, will make the kingdom of his grace to grow up in the heart, none can tell how, first sending out the blade, then the ear, and then the corn.

Yet further, the Holy Spirit concurs by becoming an Intercessor for elect souls. He plants the word in their hearts, and he puts words in their mouths; he teacheth to pray, not only with sighs and sobs, that cannot be expressed, but enableth also oft-times to express such sentences and words, with a humble boldness, as the sinner himself cannot repeat again. Yea, O my soul, this Holy Spirit of the Redeeming Jesus, concurring with the word, makes it a cordial to the soul; a cup of consolation under every dark step: for, it is most certain, the Spirit that sanctifies, that gives the Spirit of prayer, yea, and of praise, is the very promised Spirit of Jesus, called the

Comforter

Comforter; and consequently the glorious Spirit of all consolation.

Therefore, my soul, when thou dost address the throne of God's mercy, though at first, thou feelst not the consolations of the Holy Ghost descending upon thee, be not discouraged; be humbled more and more, because of the remains of sin in thee, which, as it were, stopt the current of God's mercy towards thee; and the carnal mind and the corrupt heart, like high-built walls, do so environ and compass thee about in their insatiable desires, as well as they are the garrison of thy deceit, wherein thou hast long confided: even these are they this day, that, in a great measure, shut the door of access against the consolations of the Holy Ghost. But remember, my soul, the gospel precepts, *Be faithful unto the death, and thou shalt receive a crown of life. He that holds out unto the end, shall be saved.* Wherefore, *weary not in well-doing, for in due time thou shalt reap, if thou faint not.*

“ O gracious God, help me, with a weeping Mary, to go forth
 “ seeking the lovely Jesus; pleading the concurrency of his Spirit,
 “ in his holy word, in order to my illumination, sanctification,
 “ and consolation. O keep me from grieving thy Holy Spirit, by
 “ whom only souls can be sealed unto the day of redemption. O let
 “ him be the earnest of my inheritance: may I, by him, be taught
 “ to believe in the precious Jesus: and may he witness in me, that
 “ I am in Christ, by enabling me with joy of soul to cry, ABBA, Fa-
 “ ther. O save me from the bitter fruits of sin, which may provoke
 “ the God of infinite love to deny his being my Father, though
 “ at first created in Adam, after his very image. O let me be, in the
 “ second Adam, his workmanship unto good works. O send thy
 “ light and thy truth forth, let them be guides to me; and bring
 “ me safe up out of this wilderness, to the glorious, unspotted, and
 “ celestial habitation above.” AMEN.

Thy Spirit give to me, O Lord;
 Open mine eyes to read thy word:
 Thy wonders in thy word appear;
 Make me observe thy glories there.
 The teachings of thy Spirit's grace,
 Grant, Lord; hide not from me thy face,
 When I, through sin, am vexed sore,
 Make me love Jesus Christ the more.

S E C T. XXIV.

Soliloquy on the SEALING of the Spirit.

O MY soul, thou art commanded by the apostle Paul, Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* It is, indeed, the divine Spirit who must put to his SEAL before the soul can attain a saving knowledge of its interest in Christ Jesus; yea, before they can take comfort in that truth, that Christ was sealed of the eternal Father to the offices of Mediator and Redeemer. The ever blessed and eternal Spirit must work grace in the sinner's heart, as the condition of the promise; yea, and he must shine upon his own work, by enlivening implanted grace, making the soul to discern it, and improve it by acting faith in Jesus Christ: and then this seal commonly produces, in the sealed soul, great care and caution to avoid sin: it forms in the soul great love to God; yea, a readiness to suffer any thing for Christ's sake. Rom. v. 3. *We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope.* The souls sealed by the Spirit have confidence in their addresses to God; 1 John v. 14. *And this is the confidence that we have in him, if we ask any thing according to his will, he heareth us.*

My soul, the Spirit's seal forms in the soul great humility and self abasement; as in the case of Abraham, Gen. xvii. 3. when God sealed the covenant to him, it is said, *he fell on his face*: an evidence of his deep abasement and humility. By the Spirit's seal, believers are intitled, and have secured to them many spiritual comforts in this present life: and this is a matter of vast and great importance unto the glory of God, and their own advantage by the gospel; for, the Lord Jehovah is abundantly willing that all the heirs of promise should receive strong consolation: and therefore he has provided ways and means for the communication of it to them. And, my soul, the participation thereof is accounted, by every true Christian, their principal interest in this world: but, indeed, the constant enjoyment of this spiritual comfort is much opposed and impaired, by the remainders of sin, in conjunction with temptations, which daily occur in the Christian's lot here below: and hence the soul becomes oft-times actually destitute of a gracious sense of them, and of that relief consequently, which these comforts are suited to afford the Christian, in their duties, under their trials, and amidst all their afflictions: and therefore thou hast need to plead that, through the sealing of the Holy Spirit, (the root whereon all real spiritual comfort grows, and whence all true joy springs) there

may

may be implanted in them a true and saving faith, the faith of God's elect, whose principal genuine act consists in chusing, embracing, and sincerely approving God's own way of saving sinners, and that by the mediation of Jesus Christ; and thereon thou art only to rely, renouncing all other ways and means, pretending unto the same end of salvation. This is an undoubted seal of the Spirit, when he enables the soul to believe the record that God has given of his Son; *He that believeth on the Son of God, hath the witness in himself; and this is the record, that God hath given to us eternal life, and this life is in his Son,* 1 John v. 10, 11. And when the Spirit seals the soul, by enabling it to receive this testimony of God, then that soul hath set to his seal, that God is true, John iii. 33.

My soul, if thou art sealed by the Holy Spirit, thou must believe and confide in God's love-letter, the gospel of his Son; and the work thereof is a divine revelation and declaration of God's way for saving sinners, and that only through the person, mediation, blood, righteousness, and intercession of Christ. This is the very content of the first promise; and so the truth of every word in the scripture depends on the firm supposition of it; and without this there could be no more intercourse between God and man, than between God and devils. This is the true evidence of the Spirit's seal, when the soul is once firmly satisfied, that the only way of obtaining an interest in the blessed contrivance of God, with respect to man's salvation, is indeed, by the lively and constant act of faith, upon the substitution of Christ, as the surety of the covenant, and that our sins were imputed to him, and his righteousness imputed to us; the receiving, approving, and resting in this glorious and comfortable truth; renouncing all other hope and expectation: the sinner reposing his whole confidence herein, is effectually the fruit of being sealed by the Spirit of God. The whole of sacred writ, and all divine institutions, from the beginning, testify in general, that God's way of saving sinners is but commutation, substitution, atonement, satisfaction, and imputation; a new way God found out and appointed, Rom. iii. 20. *By the deeds of the law, there shall no flesh be justified in his sight:* but, ver. 29. *All are justified freely, by his grace, through the redemption that is in Christ Jesus.* And this is God's way, whether men like it or no, by substituting a Mediator in the sinner's stead, to do and suffer the will of God.

O my soul, this Holy Spirit sealeth the believer, by renewing the nature into the image of God: he changeth the faculties and powers of the soul into his likeness, whereby they are called *the workmanship of God*, Eph. ii. 10. iv. 24. 2 Cor. v. 17. And this special and gracious change wrought upon the soul, (next to the blood of Christ,

Christ, and his righteousness,) is the principal spring of peace, joy, rest, and complacency, in and unto the true Christian : and where there is not some gracious sense and experience hereof, there is much disorder and confusion in the sincere Christian. And this seal of the Spirit may be considered as a permanent principle in the mind and affection ; and is sometimes said to be Christ himself living in the believer, Gal. ii. 20. *But Christ liveth in me.* And that because of its near relation to him, its conjunction with, and derivation from him ; for, *without him we can do nothing*, John xv. 5. *because he is our life*, Col. iii. 4. This is that *well of water springing up into everlasting life*, John xiv. 14.

And, my soul, whoever are sealed by the Holy Spirit, they evidence their sincere approbation of gospel-holiness ; and they account it most lovely, and desirable, and that which gives all that rectitude and perfection to their minds, which they are capable of in this world ; by their being ever abased in their minds, and displeased with themselves when they fall short of this holiness, Rom. vi. 21. And the principal cause of this holy shame is a sense of the unsuitableness that is in sin unto the holiness of God ; and a sense of their horrid ingratitude to the God of all their bliss : yea, all that are truly sealed by the Spirit, are ashamed of and abased for every sin, because it is base and unworthy of the renewed nature ; yea, though it be a sin which no eye, but God's and its own, can perceive, it will mourn in secret for it before the Lord : for a soul, who is truly sealed by the Spirit of Christ, will grow on no root but sincere faith, it will always labour to have a due sense of the infinite perfections of the divine Nature, in all its approaches to him, with respect to his sovereignty, omnipotency, holiness, omnipresence, omniscience, in order to make it sensible of its distance from him. And when the soul has such awful impressions of the divine essence, it is impossible but there will be some gracious working of the heart in time of duty.

O my soul, the sealing Spirit of God has indicted the holy scriptures ; and he only gives the habit and power of believing what is there contained ; he effectuates all grace, and excites such gracious acts, with and in the believer, as are his evidence of his being sealed to pardon and life. He enables to perform the conditional part of salvation ; he makes the soul to discover such and such acts, and to compare them with the rule. In short, my soul, the Spirit's seal is his fruit in the soul.

“ O blessed supreme Manager, send thy light and thy truth forth ;
 “ let them be guides to me. By thy Holy Spirit let me be sealed un-
 “ to the day of redemption. Enlighten my mind : help me to live
 “ ever in sight of the ever glorious method of gospel-salvation,
 “ through

“ through thy eternal Son, the Lord Jesus Christ. Give faith to
 “ look to him as substitute in my room; as having made atone-
 “ ment for my sin; as having given satisfaction upon my account;
 “ as having given a perfect obedience to the divine law; and as
 “ having brought in an everlasting righteousness. O let his obedi-
 “ ence and righteousness be mine by imputation. And, O Lord,
 “ though I had daily a sweet and a sure sight of my justification;
 “ yet I will ever plead an inherent righteousness to be wrought
 “ in me, by thy sealing and divine Spirit; and that I may be made
 “ the workmanship of the great God in Christ Jesus unto good
 “ works.” AMEN.

Seal me, Lord, unto redemption day,
 In and thro' Christ, *the Truth, the Life, the Way.*
 Make me believe, and live by faith on him,
 Who by his death did me from death redeem.
 And while I'm scribbling his name in my book,
 On my soul, Lord, do thou in mercy look.
 O write my name on the breast plate of Christ,
 Thy Son, my Saviour, and my great High-Priest.

S E C T. XXV.

Soliloquy on the COMFORTS of the Spirit.

O MY soul, such who are, through the Holy Spirit, made to grow in grace, enjoy *consolation*, when filled with love to God the Father, and to his only Son, Jesus Christ. O my soul, that most affectionate exercise of love to God, and joy in him, excellently suits, yea, strengthens and exalts the character of the most advanced Christian; which they are to esteem not only as their high and noble privilege, but also as their bound duty too: the Christian's love is inflamed from a principle of lively faith; and a sincere, true, and acceptable obedience, must flow from a principle of sublime love: and where the soul, under the Spirit's influence, finds an ardent love to the unseen Jesus, there must certainly, and most naturally, a proportionable joy be connected. Alas! my soul, what a stranger art thou to the true Christian spirit! how little dost thou know how to *rejoice in the Lord*, and to *give thanks at the remembrance of his holiness*! Psa. xcvi. 12. O what a low life dost thou, with many gospel professors, live with respect to a gospel frame! yea, and alas! with respect to all those other spiritual COMFORTS and consolations, perfections and glories which are included in

that majestic, that wonderful and delightful name, *the Lord thy God*. Thou oughtest daily to prostrate thee at the footstool of God's throne, and confess thy sin, mourn over thy spiritual poverty, and bemoan thy leanness of soul; and ardently plead the Spirit of consolation, that he may suppress and eject corruption, and heart idols; that by his ruling in, and reigning over thee, he may dispose thy soul, in a frame of faith and love, to evidence thy joy in, and thy gratitude to, thy creating and redeeming God, by joining even while here below, the celestial and angelic world in their fresh repeated songs of praise. O plead a heart overflowing with such sentiments, warmed and influenced with such affections.

O my soul, couldst thou but seriously reflect upon the bypast conduct of God's providence towards thee, and what thou art, and who thy heavenly Father, the eternal God, is; then surely thou wouldst, with the Psalmist, cry out, as Psal. cxxxix. and after adoring the omniscient Jehovah, thou wouldst, upon a due survey of the goodness of God, cry out, *How great is his goodness! how precious also are thy thoughts to me, O God! how great is the sum of them! they are all past number*, ver. 17, 18.; therefore, plead and pray, and fervently say, "O heavenly Father, while I muse on
 " thy doings to, and dealing with me, let the fire of love burn in
 " my heart. The favours of the Lord, and the comforts of his
 " Spirit, begun with my being; therefore, make me remember,
 " with a grateful heart, the eye of thy omniscience, that *saw my*
 " *substance being yet imperfect*, and beheld me; with a friendly
 " care, when I was *made in secret*, and has mercifully watched o-
 " ver me ever since: make me gratefully remember the hand
 " which projected the plan of my members, when as yet there
 " was *none of them*; the same hand which did fashion and mould
 " me, has also wonderfully preserved me: so that it is to the only
 " one sovereign God, I owe the all of my comforts, joys, and con-
 " veniences of this present life."

O my soul, reflect upon, and recollect the manifold difficulties and dangers which have often compassed thee about: how often hast thou been exposed, when treading on the very brim of time, and hanging over the abyss of an endless eternity! Often has there been scarce a visible step betwixt thee and eternity: God has picked thee out of the lot wherein others have, in a few moments, after perished; yea, on thy right and left-hand, and such as were standing level with thee, even touching thee, have been cut off, whilst thou hast been spared, and, by God's interposing Spirit, been kept in safety. Thou hast been once and again laid on a bed of languishing, and yet the Lord has seen fit to add many years to thy life. Numberless are the common comforts that thou hast

shared

shared in, which do plead the utmost exertion of all thy faculties and powers to serve, fear, and adore the Lord Jehovah, and Jesus Christ, the glorious Day-spring, who procured an open door of mercy, and who, by his comforting Spirit, enables the ransomed in Zion to observe his providences, and *understand the loving-kindness of the Lord*. He makes them to look back with joy to *the rock, whence they are hewn; and to the hole of the pit, whence they were digged*, Isa. li. 1.

O my soul, what comfort doth the Holy Spirit afford a new-heaven-born soul, when it is helped, through grace, seriously to reflect on that state wherein it was, when God's comforting Spirit first found it, and began to deal with it? a state of monstrous horrid guilt, a state of carnal and spiritual pollution! O how ruinous was the case! And in what danger was I, must the renewed soul say! O what was my case! and, what would it have been, if the omniscient eye of Jehovah had not pitied me, when, by a spirit of infatuation, I stood amused with trifles of flying time, and aiming no higher than the sensual gratifications of carnal corrupt self!

O my soul, through the comforts of the Holy Spirit, the sinner will be no sooner begot unto a lively hope, sensible thereof, but he will be excited to acknowledge with joy, that his God saw and pitied him, and was merciful to him, in providing, in the counsel of his eternal love and grace, a Redeemer for him, in purchasing of him to himself with the blood of his Son. O wonderful price! Think seriously upon it, O my soul; fall down, worship, admire, and love, O how are all the redeemed denizens of Zion compassed about with numberless privileges, immunities, and variety of blessings, spiritual comforts, which, alas! they do not aright perceive, and consequently cannot have a due esteem thereof!

My soul, advance in thy heavenly journey; strive to get thy faith's sight cleared up, and that thou mayst be permitted to look within the veil, where the favourites of the Almighty, having *washed their robes in the blood of the slain Lamb*, have harps in their hands, and crowns on their heads, and notes of everlasting joy and praise do ever proceed from their pure and holy lips, and for ever and ever shall, in commendation of the Father's infinite love, the Son's infinite and free grace, and the eternal consolations of God the Holy Ghost. O think, when the comforting Spirit of the blessed Jesus has redeemed souls with a fresh and lively hope of their dropping their burdens, and leaving them behind in the grave, and that their immortal souls shall mount up, eased of all burden, joyful, and happy to their God, their original support and hope; the only true God, the source of being, holiness, and pleasure; all comfort, perfection, and bliss; and to Jesus Christ, through whom

whom all these mercies are derived to them, and who will appoint them a throne near his own, to be for ever spectators and partakers of his glory. O my soul, think with what unknown transport, with what raptures of joy, shall all such attend Christ's triumph in the resurrection-day, when, *clothed with light as with a garment*, he shall sit upon his majestic throne, and pass his final sentence upon the whole of Adam's race: these thrice happy redeemed souls, shall view and feel their mouldering corruptible bodies transformed into his glorious image. O what comfort must such thoughts as these afford; when the Spirit of all consolation suggesteth them to the meditating and contemplating soul; yea, and infinitely more than these; even such as beholding the blessed God, who is, who was, and who shall be for ever and ever; and the felicities of the innumerable hosts, and armies of the glorious spirits that surround the throne! O when the soul, in the exercise of strong faith, is made to think upon its immortality and felicity, and its being set and fixt amongst these heavenly luminaries, which shall eternally glow with an undecaying flame, even when and where there shall be no need of sun or stars, but the unchangeable Father of lights shall pour out, and send forth his beams upon them, and the precious lustre they reflect from him, and their unspeakable happiness in him, shall be to them an eternal portion of everlasting joy and consolation.

“ O eternal and original Centre of all immortal happiness and
 “ eternal bliss; give grace to muse, to meditate; make my heart
 “ burn within me; cause flames of desire break forth from my
 “ heart toward thee, and to the remembrance of thy high and holy
 “ name. Enlarge the capacity of my shallow vessel; fit for receiving
 “ the immense glory, which thou hast in reserve for the elect seed.
 “ While in the body, give strong faith in the Lord Jesus Christ,
 “ the glorious Tree of Life, whence do issue these precious streams
 “ which make glad the inhabitants of the heavenly paradise, and
 “ fills them with an ever-flourishing and growing delight, cause
 “ my soul to follow hard after thee; and let thy right-hand up-
 “ hold me, and that till all my desires be accomplished in the com-
 “ plete and everlasting enjoyment of thee, O heavenly Father, in
 “ Jesus Christ, thy only Son.” AMEN.

Comforts which from the Holy Ghost do flow,
 Abounding are, when Spirit's gales do blow;
 When souls do mount on high, within the vail:
 When they do look, they spread, and make more sail.
 They spy the prize, in paradise they see
 Sweet Jesus Christ, who is of life the Tree:
 Submissive to God's will, they'll praise, and pray;
 Sweet Jesus, cause all shadows flee away.

S E C T. XXVI.

Soliloquy on the HELP of the Spirit.

O MY soul, it is a great truth the blessed Jesus said, *Without ye ye can do nothing*: and surely every Christian, who hath been engaged in the spiritual warfare, must acknowledge, from his own experience, that he can do nothing spiritually and savingly good, without the **HELP** of the Spirit. The Christian's life consists of a continual striving to walk in the narrow path of gospel purity, that he may at last enter the strait gate of an endless felicity. As it is a path, so it is beset with many enemies, and such as are potent, formidable, cunning, and cruel. The three great leaders are, the devil, the world, and the flesh: and with these every faithful soldier of Jesus Christ must lay his account to encounter. Therefore, my soul, thou hast much need of the aid of the divine Spirit; he must help thee to wield and handle his sword aright in the combat; he must teach thee to unbuckle and cast off thy own harnessing; and he must array thee with the whole armour of God, that so, in thy daily attacks, thou mayst acquit thyself like a man in Christ Jesus. Thou mayst well know, my soul, that thou carriest about with thee a corrupt and degenerate nature; and however much infatuate and stupid thou art, yet thou must, in some measure, feel and take notice of the bitter effects thereof. Dost thou not daily perceive the flesh in thee lusting against the spirit, so that thou art backward and unable to do the things thou wouldst, without the divine aid, the help of the Spirit? for, it is the *Spirit that helpeth our infirmities*; yea, he lets thee feel the dismal effects of his absence when thou art seized with a spiritual deadness and dumbness, when on thy bended knees, before a heart-searching and rein-trying God; and even on the back thereof teacheth thee to pray for his presence, that he may direct thee aright in the performance of the several respective duties of the Christian life.

O my soul, thou must, upon due reflection, perceive, that thou brought with thee many irregular propensities into the world; and thou hast, by thy sinful complying with these sinful inclinations, indulged them, and greatly increased their strength; so that their practical habit can be broke or revomed by no other means than the help of God's Spirit. Jer. xiii. 23. *Can the Ethiopian change his skin? or the leopard his spots? then may ye also do good that are accustomed to do evil.* It is a choice lesson for the sinner to deny himself, and take up his cross and follow Christ. But here the Holy Spirit is the best schoolmaster, and he can persuade the soul, that

no otherwise it can be Christ's disciple: yet, alas! how often, in order to gratify carnal sense, and corrupt reason, dost thou, O my fleshly and worldly *self*, with many other professors of Christ's gospel, most immoderately thirst and pursue after the things that are seen, and but temporal, not apprehending the danger arising therefrom; for, in the enjoyment of these, a secret pride may arise, a vain self-conceit may cleave to thee; yea, indolency in worshipping thy God, the One only true God, may attend thee; and at last a secret alienation of heart from God may overtake thee; and so thou mayst become quite indisposed for conversing with thy God: such judgments the great Creator may most justly send upon all who prefer the creature to him. Therefore, O plead the help, counsel, and advice of the Holy Spirit, that such evils may be in time prevented, lest thereby thy salvation be impeded. The Spirit, by his wisdom, can give thee counsel; and by his energy and skill, he can afford effectual help in every case and circumstance.

Many difficulties arise from this *world*; the things thereof may and do hinder one way, and the people therein do often hinder another way: as the truth-speaking Jesus, *In the world ye shall have tribulation*: and adds, *Be of good cheer*; why? for *and because he had overcome the world*. And it is only through the assistance of his Holy Spirit, that his disciples are taught, yea, enabled to overcome the world also: if thy dependence be founded elsewhere, thou wilt be sure to find less assistance than thou expectest; for even such men, as in thy esteem may be great and good, and, perhaps, really are so, yet such do oft study to conceal their virtue and piety more than the wicked conceal their vice and profanity; and the reason is, they are ever maintaining a godly jealousy over themselves; guarding against that moth-idol of pride, they are ever cautious to avoid whatever looks like ostentation.

Yea, and further, my soul, though thou meetest with little help one way, thou mayst most probably find a great deal of opposition another way; for those who are the enemies to the religion of the blessed Jesus, are enemies oft-times to all moderation, sobriety, temperance, and other virtues; and such are very bold and active in their assaults: (yet, it is probable one gross sinner, who has been very intimate with thee, may exert himself by reflecting, mocking, and railing at thee, in order to provoke thee to sin); for if they cannot allure thee by their crafty invitations and solicitations, then they will by open art, and banter, and ridicule, strive to betray thee; the persecution of the tongue thou must expect to suffer: by some thou must expect to be called lunatic, or enthusiast; by others, a nice puritan, a hypocrite they mean: this is a trial of *cruel mockings*, Heb. ii. 36. All such like things thou must lay thy

thy account with, if thou dost not join with such as go on in a wild career of sinful folly and madness.

And thus, my soul, as self, and the world, and the people therein are strong parties, against whom thou canst not stand without the help of God's own Spirit; so the black and crafty prince, the apostate angel, the powerful, but limited Apollyon, will do his endeavour, however imperceptible, to disturb, discourage, and distress thee: he is the crooked, but the old cunning serpent also, and has a notion of the natural tempers, and dispositions, and inclinations of mankind; yea, he lies in wait, and makes it his business to find out what sins do easily beset the Christian; and accordingly he baits his hook, spreads his engine, and lays his traps that he may deceive. If this monster cannot prevent the birth of grace, he will be sure to do his utmost to be the death of grace; he aims always to make the Lord's free-men his own bond-slaves: he will follow the soul with all kind of malicious art, practising deceit against it, and that through the whole course of the Christian's life, to the very end of his pilgrimage; he leaves no stone unturned, no method unattempted: though he cannot prevent the soul's final happiness, he will endeavour to molest them by the way, in order to impair their peace, and joys, during the whole of their passage through the turbulent sea of time, to the shore of eternity.

O my soul, if the Lord Jesus Christ, the glorious Captain of salvation, did not send his assisting Spirit, what would or could the serious Christian do, under a survey of these armies of enemies that ly by the way in armour and in ambush? But the Holy Spirit can open the Christian's eye, and make him lift up his head; and he will then be persuaded, that *stronger is he that is with him, than all those that be against him*, 2 Kings vi 16, 17. *They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever*, Psal. cxxv. 1. O my soul, amidst all opposition arising from earth or hell, look upward, and forward, and depend on God's Spirit being ever near thee, to animate and help thee: he will set before thee thy general's promise, recorded in his love-letter, Rev. ii. 10. *Fear none of these things which thou shalt suffer, &c.* He concludes this verse, by injoining thee to be *faithful unto death*; and, says he, *I will give thee a crown of life*. And further, Rev. xxii. 12. *And behold I come quickly, and my reward is with me, to give every man according as his work shall be*. The Spirit can apply these words so as they shall put new life in the soul, and furnish thee with new strength; since what thy Lord Redeemer has promised thee, is *a crown of glory that fadeth not away*, 1 Pet v. 4. AMEN.

“ O heavenly Father, I desire always, at all times, in every case,
 “ in all places, to depend upon the help of thy divine Spirit. Send
 “ the rod of thy power out of Zion. Give grace and strength to
 “ maintain the combat against cunning, crafty, and dangerous
 “ self, the devil, and the world. O Lord, though I am weak, and
 “ have of my self no strength, yet blessed be thy name, thou canst
 “ support me, and enable me to hold out the spiritual conflict a-
 “ gainst all the enemies of my Lord the King, and the salvation
 “ of my soul. O sweet Jesus, when attacked and in great danger,
 “ look on me in mercy; and for thy Name’s sake, either secure me
 “ from falling, or, if I do, recover me again speedily to thyself
 “ and my duty; and under all my failings, let my esteem of the
 “ Saviour, and the supernatural aids of the Spirit of his grace be
 “ increased, through whom (and depending on his assistance) may
 “ I redouble my future diligence and caution.” AMEN.

O precious Rock, whence flow the springs
 Of aiding pow’r, beneath thy wings,
 Of grace and love, keep me unknown,
 Till all dark clouds be overblown.
 Unshaken like to Zion hill,
 In safety, Lord, preserve me still;
 When snares and dangers me surround,
 All my spiritual foes confound.

S E C T. XXVII.

Soliloquy on the UNITY of the Spirit.

O MY soul, the apostle, Eph. iv. 1, 2, 3. exhorts Christians to
 UNITY; beseeching them to *walk worthy of the vocation
 wherewith they are called, with lowliness and meekness, with long-
 suffering, forbearing one another in love; endeavouring to maintain
 the unity of the Spirit in the bond of peace.* The Holy Spirit of God
 is the very bond by which elect souls are unite to Christ, John xvii.
 22, 23. *The glory which thou gavest me, I have given them, that
 they may be one even as we are one. I in thee, and thou in me,
 that they may be made perfect in one; and that the world may know
 that thou hast sent me, and hast loved them, as thou hast loved me.*
 My soul, it is the glory of Christ’s human nature to be united to
 the Godhead: *This glory, says Christ, thou gavest me; and the glo-
 ry thou gavest me, I have given them; or, by me they are united to
 thee.*

thee. And how this is done, he sheweth yet more particularly, thus; *I in them*; there is Christ in believers, constituting the mystical union; and *thou in me*, hypostatically: so that in Christ, God the Father and believers meet in a blessed union. It is the glory of Christ to be one with God, and it is the Christian's glory to be one with Christ, and with God by him.

But, O my soul, how does all this come to pass? It is certainly no other way, but by his giving his Spirit to us; for, the very phrase itself, *I in them*, must import, Christ is in us, by his sanctifying Spirit, which is the bond of our union with him: and the scripture gives it as a sure mark, in the trial of our interest in Christ; first positively, concluding with respect to the Spirit's presence; *And hereby we know, that he abideth in us, by the Spirit which he hath given us*, 1 John iii. 24. Again, negatively, Rom. viii. 9. *If any man hath not the Spirit of Christ, he is none of his*. And Jude ver. 19. *These be they who separate themselves, sensual, having not the Spirit*. All which doth plainly infer, that it is the Spirit's work to begin, and maintain the soul's union with Christ: and, by virtue of this sacred union, the believer is freed from the covenant of works and intitled to all the special privileges of the second covenant, in which none but the members of Christ are interested; and consequently, it fully proves union with the Lord Jesus. Gal. iv. 6, 7. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, ABBA, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ*. And thus blessed fruits redound to all who partake of a vital union with Christ, through the Holy Ghost.

My soul, the spirit of the first covenant was a servile spirit; they were not *sons*, but *servants*: but if once taught to maintain the *unity of the Spirit*, in the *bond of peace*, they experience the Spirit of the new covenant is a free ingenious spirit, acting in the strength of God. And all who are managed under the influences of this blessed Spirit, are the united children of God; and as children, they inherit the glorious privileges and royal immunities contained in the believer's grand charter, the covenant of grace: they are become *heirs of God*, and the evidence of this their inheritance, by virtue of the second covenant, and of their freedom from the servitude and bondage of the first covenant, is the blessed Spirit of Christ in the heart. Yet, O my soul, though this be indeed the work of the Spirit, to begin and maintain this union betwixt Christ and the soul, it must be considered, and duly pondered in its mystical nature, as having bonds and ligaments, whereby Christ and believers become unite and knit together, in that blessed oneness. And, according to scripture, it appears very plain, that there is the Spirit, on Christ's part;
and

and there must be also faith, on the Christian's part. The holy and eternally blessed Spirit, on Christ's part, infuses a spiritual life into the believer's heart and soul, whereby Christ first takes hold of elect sinners; and then the soul, being this spiritually enlightened and enlivened, faith, on the believer's part, becomes a hand to the soul, whereby it takes hold on Christ. And, accordingly this union of the Spirit's making with the Lord Jesus, is variously expressed in scripture.---As Christ's being in the believer: in Col. i. 27. it is said; *Christ in you, the hope of glory.*; and, Rom. viii. 10. *If Christ be in you, the body is dead, because of sin.*---And, in other portions of scripture, it is spoke concerning the *believer's being in Christ*; 1 John v. 20. *And we are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal life.* And 2 Cor. v. 17. *If any man be in Christ, he is a new creature.*---O! thus; Christ is in the believer by his *Spirit*; 1 John iv. 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*---The believer is also in Christ by *faith*; John i. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*---Or, Christ is in the believer by *inhabitation*, and the believer is in Christ by *implantation*. Christ is in the believer as the *head of the body*, Col. i. 18.; as the *root in the branches*, John xv. 5. Believers are in Christ as *members of that head*, Eph. i. 23.; or, as *branches in the root*, John xv. 7.---So, my soul, when *Christ* is said to be *in believers*, it has a reference to the *sanctification* of the soul; and when the *believer* is said to be *in Christ*, it is then in order to the *justification* of the person. And therefore it is said, Eph. ii. 1. *And you hath he quickened, who were dead in trespasses and sins.* So that the Spirit of Christ must first *quicken*, in order to *union* with him, by the infusion of a vital principle of grace: for, as the *blood* of Christ is the *fountain* of all *merit*; so the *Spirit* of Christ is the fountain of all *spiritual life*: and, till he infuse a principle of divine life into the soul, it has (and consequently can put forth) no hand of faith, to lay hold on Jesus Christ. It is the eternal and almighty Jehovah, that, by his omnipotency, and the wonderful efficacy of his Holy Spirit only, who can and does unite souls to Jesus Christ. It is his Holy Spirit that only can ingraft sinners, as branches into the vine Christ. The Spirit only forms souls, so as to make them members of Christ's mystical body.

My soul, it is most certain, that the glorious person of the Holy Ghost, in the immensity of his divine essence, can never abide in a soul or sinner, by virtue of union; yet it is as certain, the Holy Spirit of Jesus inhabits elect souls, in regard of his operations, gifts, and graces; whereby he spiritually nourishes them, and

makes

makes them to abound in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and patience: yea, the Holy Spirit, through his divine influences, makes the redeemed of the Lord to edify, and to arrive into the *unity of the faith*, and to the *knowledge of the Son of God; unto a perfect man; unto the measure of the stature of the fulness of Christ*; adding *grace to grace; and to faith, virtue; and to virtue, knowledge; and to knowledge, temperance, patience, godliness, brotherly-kindness, and charity.*

“ O heavenly Father, let an effusion of the divine Spirit be my
 “ mercy: cause the heavenly dew to descend on my withered
 “ branches, blow; O north; come, O south wind; and blow up-
 “ on the garden of my soul: let the Spirit's graces blossom and
 “ flourish there; let sweet fruits abound in me, that I may nei-
 “ ther be *barren nor unfruitful in the knowledge of Jesus Christ.*
 “ O Lord, under the conduct and government of thy divine Spi-
 “ rit, make me to go on from *strength to strength* unto perfection;
 “ and make me so wise as to know that the person of the Holy
 “ Ghost (who is incapable of growing or addition) cannot be o-
 “ therwise united to an elect soul, than by applying Christ's pur-
 “ chase to it: but that he is as God the Father, and God the Son;
 “ and was, and is, and shall be, God over all blessed for ever. So
 “ help me to believe.” AMEN.

How beautiful, O Lord's that sight,
 When souls to Christ become unite;
 And when in bonds of pietie,
 Christ's babs in Zion do agree.
 When streams of love, from Christ the spring,
 Descends to saints, and makes them sing;
 When faith, love, hope, united flow,
 Then shall Christ's flock rejoice below.

S E C T. XXVIII.

Soliloquy on the HARMONY of the Spirit.

THOUGH, O my soul, the motions, suggestions, and operations of the Holy Spirit, are various and manifold, *yet they are harmonical*, and suitable to God's written word; Isa. viii. 20. *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.* The scriptures are by the inspiration of the Spirit; and therefore his inspiration into the hearts of believers, must
 either

either substantially agree with the said scriptures, or the inspirations of the Spirit be self-repugnant and contradictory to one another. The works of grace, wrought by the Spirit in the hearts of believers, are represented in scripture as a transcript or copy of the written word of God: *I will write my law in their hearts, and put it in their inward parts; and this shall be the covenant, that I will make with the house of Israel*, Jer. xxxi. 33. And now, as a true copy answers its original, word for word, letter for letter, point for point; so doth the Spirit's work, in the soul and heart of elect sinners, harmonize with what the Spirit has dictated in scripture: whatsoever motion therefore shall be found repugnant thereto, proceeds not from the Spirit of God, but from a spirit of error. A thoughtful frame, an enlightened mind, a renewed will, conviction of and conversion from sin, a firm persuasion of gospel truths, with respect to justification, adoption, and sanctification, &c. are all begun and carried on by the Spirit, rooted in the believer's heart, and kept fresh, lively, and green, through the Spirit's breathing gales, do all unite and harmoniously promote the divine life, whereby deeper and brighter lineaments of Christ's image are portrayed upon the soul; and so it attains to more and more knowledge of the Son of God, *growing up into a perfect man, unto the measure of the stature of the fulness of Christ*.

It is, O my soul, most certain, that the whole of God's written word, points chiefly at the eternal Word of God, the Lord Jesus Christ: all the prophecies and promises under the law were spoke of, and given concerning Christ: all the sacrifices typified Christ's blood to be shed for the remission of sin; and all the ordinances of the gospel invite souls to come to Christ upon account of that blood which was shed. It is God's eminent and excellent command, *to believe on Jesus Christ*; and this grace of faith is the work of the Spirit, and most truly called the *gift of God*: and it is thereby the soul fixeth and exerciseth itself upon the most noble object, the precious Redeemer. Faith is the chariot whereon the soul being mounted, is translated from Adam's house, and carried to the household of God: it makes the soul *forget her Father's house*, and espouseth her to *the King of Glory*. It learns the soul to live upon the choicest excellency, and highest felicity; often wrapped up into the third heaven: and, under all the heats of troubles and afflictions, it retires under the shadowing boughs of the tree of paradise.

And, O my soul, when *faith works by love*, these graces become arms to the immortal soul, by which it kindly embraces a crucified Saviour: and herein shines a sweet harmony betwixt these sister graces, Faith and Love. As Mr. A. G. says, "Faith is like the nail

" that fastens the soul to Christ; and Love, like a hammer, is the
" grace

“ grace that driveth the nail to the head : whereby Christ, as a
 “ glorious head, and the believer, as a member, are more closely and
 “ securely united. Faith at first takes up a tender grip of Christ, but
 “ Love enables the soul to cleave to him by a sure and fast grip.” My
 soul, faith takes hold of Christ’s garments, his word, and righteousness;
 but the grace of love takes hold on the heart of Christ : it is delighted
 in contemplating the transcending excellencies of the matchless
 person of Jesus Christ ; and, as it were, the heart of Christ melts
 in the believer’s hand. By faith and love the heart of Christ and the
 believer are so united, that they are of one Spirit : and yet further,
 the harmony of the graces of the Holy Spirit shine most conspicu-
 ously thus ; for, as the royal grace of faith, is a soul-exalting
 grace ; so the grace of hope is a comforting grace, and the grace
 of love is an aspiring grace.

And that which the more beautifies the harmony of the Spirit’s
 graces, is the *heavenly difference* that is betwixt them ; and yet
 they all aim at, rejoice in, and depend upon, one only object for
 their desire and delight. O my soul, FAITH is a *sober and silent*
 grace ; HOPE is a *patient and submissive* grace ; but LOVE is a most
impatient and most ambitious grace.-----FAITH crys out, O my
 soul, be *silent unto God* ; HOPE cries out, *I will wait patiently for*
the Lord, until the vision speak ; but LOVE cries out, *How long ?*
 and impatiently listens, expecting to hear the sound of Christ’s feet
 coming over, as it were, the mountains of separation.----FAITH
 embraces the *truth* of the Promises ; HOPE embraceth the *good-*
ness of what is promised ; but the aspiring grace of LOVE will be
 satisfied with no less than the *embraces* of (and to embrace) the
 amiable and loving promiser. FAITH cries out, *Hath he spoken it ?*
he will also do it. HOPE cries out, *Good is the word of the Lord : be*
it unto thy servant according to thy promise. But LOVE extend its
 voice, and with a higher note, cries out, *As is the apple tree among*
the trees of the wood, so is my Well-beloved among the sons.----FAITH
 overcomes *temptations* ; HOPE overcomes *difficulties* ; but LOVE
 stays at home and *devides the spoil.*----FAITH and HOPE, *fight and*
conquer ; but LOVE *enjoys* the trophies of the victory, and rejoices in
 the divine visions of the transcending excellencies of Christ’s na-
 ture and person ; and impatiently and most ambitiously pleads these
 visions to be repeated, and the gracious presence of the Holy Spi-
 rit, and his harmonious graces, to be continued and kept in ex-
 ercise.

And thus, my soul, though there be a heavenly difference betwixt
 these sister graces, and all the other graces and operations of the
 Holy Ghost ; yet there is a sweet, agreeable, and pleasant harmo-
 ny concurring in all their works and ends ; and they are all main-

tained and kept alive in the soul, by the cheering, ravishing, and refreshing gales of the Spirit of all grace.

“ O everlasting Father, fulfil in my soul, all the good pleasure of thy divine will, and the work of faith with power, give grace to believe the revealed truths of the gospel. Make faith to work by love. Adorn me with the raiment of the elder Brother, that I may send forth a goodly smell, and obtain the Father’s blessing. My weakness is great; my wants do abound; the duties of the Christian life are strict and difficult: perfect strength in my weakness; give daily supplies out of the stock of thy all-sufficiency; make me throw the anchor of my hope upon the rock Christ, and derive thence whatever I can stand in need of, in my passage through this turbulent sea of time: and Lord take the helm of my soul in the hand of thy Spirit, steer and bring safe to the haven of eternal bliss.” AMEN.

When all the Spirit’s graces meet,
The soul enjoys communion sweet;
When saving faith’s in exercise,
The soul surmounts the distant skies.
Love clasps a Jesus in its arms:
Hope’s ravish’d with thoughts of his charms:
These graces three, and all the rest,
Take Christ for their eternal blest,

S E C T. XXIX.

Soliloquy on the TEACHINGS of the Spirit.

MY soul, the Spirit of God is the best schoolmaster; he *teaches* the most excellent points of knowledge: he learns the elect soul to know itself; and then he gives to it a discovery of Jesus Christ as an all-sufficient Saviour, every way qualified for the performance of the Redeemer’s work. These are the two principal points of saving knowledge absolutely necessary to be studied by every rational soul, while here in the body. What can be more reasonable and necessary, for an immortal soul, than daily more and more to study and keep in remembrance its misery by nature? and what can be more grand and comfortable for a soul to know, than the mercy of God in Christ Jesus? This is the *joyful sound*, the great and glorious news of the gospel, that *God is in Jesus Christ reconciling sinners to himself*. The Holy Spirit burnishes and cleans the glass of the law, and lets the soul see its deformity by nature; and he takes the vail from

off the gospel glass, and lets the soul see the excellent and transcendent beauty of the Saviour, with all his royal properties and admirable virtues. The Holy Spirit teacheth the elect soul how to discover its danger; and also, how to shun the same, by having recourse to *one mighty to save*, who stands ever willing and ready to deliver all who come to him, from that *wrath which is to come*; and to make over to them his great and free salvation. Wherefore the TEACHINGS of the Holy Spirit are absolutely necessary; and without his instruction and guidance, no sinner can truly attain to, and daily live a life of strong, sound, and unfeigned faith upon the Son of God. It is only by the Spirit's teachings that such a divine faith is begot and introduced into the heart, as proves truly effectual to the reformation of the life and conversation, and to the enabling of the soul unto a perseverance in making progress in the ways of holiness.

My soul, the teaching of the divine Spirit, begets a spiritual, saving, shining, and a heavenly light, by which he shines into the hearts of elect sinners, to *give the light of the knowledge of the glory of God in the face of Jesus Christ*, 2 Cor. iv. 6. And this enlightening Spirit has his commission from God the Father for this very purpose, as John xiv. 26. when it is said, *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*. By this Spirit's omnipotent impressions of sanctification, as he begins, so he carries on a work of regeneration in and upon the soul: and as the soul makes progress in sanctification, so the whole of that sanctification is illuminative, and instructive to the converted soul; *But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him,* [or, in IT,] 1 John ii. 27. And consequently, the soul continuing to abide in, and to make progress in sanctification, that soul thereby attaineth to experience in the mysterious truths which are revealed, and contained in the scriptures. And certainly, experience is a key fitted and polished for unlocking the mysterious depths that are embosomed in the scripture-field, even good sense, sound judgment, and deep experience, cast vast light upon a great part of the scriptures. And when the soul is, by the Holy Spirit, taught the true nature of sanctification, it is a very copy or transcript of God's word in the heart of man.

This divine Spirit teacheth by his gracious and comfortable assistance, which he always gives to God's children in time of need: *Matth. x. 19. Take no thought how or what ye shall speak; for it shall*

shall be given you in that same hour. Here is the Spirit's assistance promised. And again, in John xiv. 26. the Comforter is promised, and he assisteth the understanding in the due apprehension of revealed truths; and teacheth the heart in the spiritual improvement of all divine truths. The Holy Spirit teacheth to observe the *sinfulness of sin*, by fixing the sovereignty and holiness of the eternal God, before the face of every scholar, whom he designs to teach unto perfection: he fills the poor sinner with such an awful dread of God's terrible majesty, that he is busied in putting the question home, crying out, "Can my sin be pardoned? is there mercy with God for such a wretch as I am? My sins are highly aggravated; my soul is horribly polluted: I read, that *the wages of sin is death*," Rom. vi. 23. Here, by the teaching of the Holy Spirit, the soul becomes persuaded that the penal evil of damnation, is but equal to the moral evil of sin: and that even, though the soul be cast into the ocean of God's eternal fury and wrath, yet the Lord Jehovah shall be *just when he speaketh, and clear when he judgeth*.----- And thus, when the scholar becomes truly humbled under a sight of his due desert for his sin, and a view of the most righteous God in punishing of him, the blessed Spirit doth not quit him so, but teaches him to propose, *What shall I do to be saved?* He is taught seriously to ponder these words, *What shall a man give in exchange for his soul?* Matth. xvi. 26. And thus the elect soul, under the tutory and teaching of the divine Spirit, is made to perceive it is his duty, and his only wisdom, to exert the very utmost of his power, that he may obtain eternal life; and, mean-while, he is taught, that all endeavours, in his own strength, are insufficient for the purpose: he is taught by the Spirit, that it is his duty constantly to strive; but for him to expect deliverance, as the purchase of, or as a reward for his striving, is not only sin, but horribly rude, and grossly vain.

Upon the back of such lessons, and in order to complete the scholar, the Holy Spirit lets the soul see its *case is not desperate*; there is a door of hope, to prevent the soul's sinking in the mire of despondency, and being swallowed up in the gulph of despair, since the Christ of God is appointed to be the Saviour of sinners, in whom there is a fulness of saving power; yea, a willingness and a readiness to deliver from misery, and to receive into the arms of mercy, all who come unto him; as Heb. vii. 25. *Wherefore, he is able also to save them to the uttermost that come unto God by him.* And Col. i. 19. *For it pleased the Father, that in him should all fulness dwell.* The blessed Spirit teacheth and presseth the necessity of the *soul's union with the person of Christ*, in order that it may reap benefit by the shed-blood of the Redeemer; for, as it is most certain, O my soul, that the

sin

sin of Adam could not have hurt the human race, unless he had been their head, by way of generation : so it is also certain, the righteousness of Jesus Christ can be of no use or benefit to any, but such to whom he is their Head by way of regeneration.---Yea, the Spirit of all Wisdom further teacheth, that whatever guilt, or unworthiness, whatever fears or doubts the elect soul perceives or feels in himself, with respect to his pardon from and acceptance with God, he must account it his only wisdom, his principal care, and truly his great interest, to venture his ALL upon Jesus Christ, by a lively *act of faith*, whatever the issue be.---This Spirit teaches and lets the soul see Christ the Author of the covenant of free grace, and that truly the very nature of that covenant is free grace ; and that as the infinite love of God the Father was the impulsive cause of man's redemption, the very first spring and wheel in that glorious work ; so that very same unconfined and boundless love, breaks forth and diffuses itself in the channel of mercy, that it may surmount all the banks of misery in the elect sinner : yea, my soul, that very love of God, in its overflowing and swelling emanations of free grace, has proclaimed liberty, through an act of indemnity, to a set of worthless wretches, to bankrupt souls, to mortgaged sinners. See, my soul, the fruit of God's infinite and eternal love in Isa. lxi. 1, 2, 3. There is *good tidings to the meek* ; there is *broken hearts bound up* ; there is *freedom to captives proclaimed* ; there is *prison doors opened* ; chains and fetters taken off from prisoners ; there is *beauty for ashes*, appointed for *Zion's mourners* ; there is *oil of joy for mourning*, the *garments of praise for the spirit of heaviness* ; and there the redeemed of Lord are called, *Trees of righteousness, the planting of the Lord*.

And the Spirit's lessons, and divine teachings of the Holy Ghost, though they do not exclude, yet vastly differ from, and far exceed all human teaching : yea, and this Spirit, as he teacheth with skill and power, so he gives to those he instructs, a capacity to comprehend ; and then spiritual knowledge is *mighty through God, to cast down all vain imaginations* ; 2 Cor. x. 4. *For, the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds*, ver. 5. *casting down imaginations, and every high thing that exalteth itself against the knowledge of God, &c.* And further, he teacheth the soul, upon its advancement in knowledge to be more humble ; Job xlii. 5, 6. *But now mine eye seeth thee* ; upon which sight he says, *Wherefore I abhor my self, and repent in dust and ashes.* Human knowledge puffeth up, 1 Cor. viii. 1. ; but the teachings of the Spirit are *sanctifying and renewing*. See Eph. iv. 20,---24. There we see such as have learned Christ are taught by his Spirit, and become internally, externally, negatively, and positively holy.

So that holiness is always the product of the Spirit's doctrine.

“ O eternal and Holy Spirit, teach me to know true wisdom,
 “ and to practise accordingly: take the thick vail of nature off
 “ from my mind and heart: cause the heavenly beams of saving
 “ light to dart in upon my soul. Animate me, that with alacrity
 “ of spirit, I may go on in a constant course of obedience, having
 “ always, and at all times, a respect to all thy commandments.
 “ Make me submissive, O Lord, to the divine will, in every case,
 “ both with respect to active and passive obedience: make me ever
 “ act a steady dependence on thy blessed and faithful word, which is
 “ infallible, and the only standard, whereon to weigh, and where-
 “ by to try all teaching. May I guard against, and abhor what-
 “ ever opposes, or comes in competition with thy sacred written
 “ word: make me capable to discern betwixt divine inspiration,
 “ and the delusions of the grand enemy of mankind. O Lord,
 “ help me; bring safe through this dangerous sea of time; and,
 “ in thy love and in thy mercy, in a good time; even in thy own
 “ time send me my nuptial apparel, my wedding ornaments, the
 “ clothing of wrought gold, the embroidered raiment of needle-
 “ work; the robe, the ring, and the royal vestments bespangled
 “ with the precious and fair jewels of free grace: and the wel-
 “ come message, *Arise, my Love, my Dove, my Fair One, and come*
 “ *away.* AMEN. Lord fit for it.”

Teach me, O Lord, while here below,
 The path wherein I ought to go:
 My service ever is thy due;
 The duties teach I ought to do.
 Give me the teachings of thy grace;
 By thy Sp'rit teach me inward peace.
 Prevent the wand'rings of my ways,
 Prevent salvation's long delays.
 Thy truth and mercy, Lord, display;
 By conduct thereof grant I may
 Thy courts attain, wherewith delight
 My soul may ravish'd be with sight.
 O let the blessed splendid ray
 Of thy love, through eternal day,
 Shine on my heart; then I'll proclaim
 Sweet hallelujahs to thy name.

S E C T. XXX.

Soliloquy on the TRUTHS of the Spirit.

MY soul, there are a great variety of very mysterious TRUTHS revealed in the holy scriptures of the Old and New Testaments, which thou must embrace as articles of thy faith, if thou dost profess, and wouldst really be found the sincere Christian. Thou must believe in the *one only true and living* God; in his being and in his providence; in the unity of his essence; and in the Trinity of persons in the same undivided essence.----Thou must believe in him, the great *Creator*, Proprietor, and Manager of all above and below.---Thou must believe, that thy own *happiness*, and the happiness of all mankind, consists in *God's friendship*, in the enjoying of him only: and that, for this very purpose, God did make the first man upright, and settled him in a state of happiness, giving him a law to observe upon certain terms.---Thou must believe, that man, by his disobedience, *broke* this law, and so forfeited the divine favour; was denuded of the divine image, and consequently the whole of his progeny, with him, were brought in guilty; all became liable to the divine vengeance.---Thou must believe, that according to God's eternal decree, Christ Jesus his only Son, here *interposed*, became a Surety and Sponzor, undertook to make up the breach between God his Father and the rebel man: whereupon a body was prepared for this glorious Undertaker, and he became Redeemer; under that relation, he is *Lord of all*.---Thou must believe, that he *revealed a new covenant* to mankind by degrees; by prophecies, prophecies, sacrifices, and many ceremonious types; and that, at the *fullness of time*, the very same Christ of God came and assumed the human nature into union with his Godhead: this is the precious article of the Christian's faith, to believe in an incarnate Christ. This wonderful step, that the eternal Son of God condescended to be conceived and born of a virgin; yea, and thus it was that the *Prince of Life* appeared in our nature, in this world, that manifested himself to be the *Lion of the tribe of Judah*. And in evidence of his having *opened God's book*, closed with the *seven seals*, produced by his gospel, an extract of the contents of that book, in respect to God's eternal decree, concerning man's redemption, concerning the act of God's free grace, offered to all who hear the everlasting gospel, and are influenced thereby willingly to throw away the weapons of their rebellion, and cheerfully submit to the reign of the Prince, the well-beloved Son of their only rightful Lord and royal Sovereign.

Thou must, my soul, further believe, that this grand envoy Prince Jesus, who came with this joyful news of pardon to rebels, *was despised of sinners, a man sorrows, and acquainted with grief*; bore the punishment due to man for sin; at last was crucified to death, and laid in the grave: and upon account of this his passion, the justice of God was satisfied, and the peace of reconciliation was purchased.---Thou must believe, that this crucified Jesus *rose again from the dead*, having conquered death, hell, Satan, and the grave; and having commissioned his apostles to preach and baptize in his name, *he ascended up on high*; into the higher heavens, and there reigns in glory.---Thou must believe (what the Spirit of truth has revealed) that Christ gave power to his apostles to *work frequently miracles* for the confirmation of the doctrine they preached, and for the convincing of the world, and to annex their writings to the rest of the scriptures, as his infallible word and laws; which none must dare alter, and which all must observe, who expect salvation through him.

These, and such like important truths, the Holy Ghost has revealed; and thou art bound, as a Christian, to evidence them as articles of thy creed: yea, and further, my soul, thou must *plead* the Spirit's grace to exert the appropriating act of faith; and thou must believe, that Christ has given satisfaction to God's justice in thee, and in thy place; and that the righteousness and obedience of this blessed Jesus, shall be imputed to thee, as thy alone justifying righteousness; without which, there remains no shadow for hope of being justified, when thou must stand before thy Judge. For, my soul, thou must remember, that the Author of these wonderful and comfortable truths, concerning redemption, has also revealed, and told thee that great truth, which daily experience testifies thee, that the heart is by nature *deceitful above all things, desperately wicked*; yea, and that none will believe in, and entertain Christ sincerely in the heart, until, by the energy of the living Spirit, he be regenerated and born again. And therefore on the day of his power, the blessed Spirit secretly and effectually works with holiness in the heart of elect sinners. And, my soul, thou must believe and be persuaded, that God has appointed means where grace is wrought and preserved; such as, the reading and hearing of his word preached, frequent and fervent prayer. The Lord draws sinners by mercy and drives them by affliction in the course of his wise and well-ordering providence.

Therefore, my soul, it is thy constant duty, and thy privilege, to wait on God daily in his appointed ordinances; to endeavour aright to improve the variety of his providence; that thou wouldst be made to understand the loving-kindness of the Lord. But, alas! thou mayst say, *Who is sufficient for these things*.

ince strong is the corruption of the heart, and very diligent are the Christian's enemies? Therefore, if thou expectest salvation, thou must strive, and watch, and *give all diligence to make thy calling and election sure*. And neither canst thou, in thy own strength, do this without fresh supplies of grace, whereof the Lord Jesus Christ is the Fountain-head. Therefore, whoever would be found faithful unto death, must live by faith in a continual dependence on him, knowing and being persuaded that their life is hid with God in him.

O my soul, as the Spirit of Jesus has revealed a glorious variety of excellent, comfortable, and soul-refreshing truths, thou mayst, yea, must believe that the blessed Jesus, by the same Spirit, and his own word, will edify and build up, out of the rubbish and ruins of the fall, a glorious church; yea, he will gather all the scattered elect seed from the utmost ends of the earth: he will make up his mystical body of such as have rebelled against his divine law, and have dealt treacherously in the covenant of their God. The Lord Redeemer has already married the human nature, and he will eventually claim every elect soul as his spouse; and he will be to them a Head and a Husband: he will be tender of them as the apple of his eye; he will preserve them from dangers, and he will continue with them (however secret and invisible) even his divine presence in his ordinances, in spite of the dragon and his black seed. And though many imperfections may attend, yet he will uphold a remnant who shall be delighted in assembling together to bless God for Jesus Christ.

It is certain, my soul, while the visible church is here militant, there will be a mixture of chaff and wheat, and consequently differences, divisions, and disputes will arise, as the fruit of a corrupt nature, or a morose and surly temper: but take heed that thou rememberdest no iniquity in thy heart, nor approve thereof; but endeavour ever to be found in a posture fit to pray, as the Redeemer might thee, *Forgive us our debts as we forgive our debtors*. And remember, *The Lord knows who are his own*. To his Name be praise.

MEN.

O only living and true God, I desire always to approach thy presence in and through thy eternal Son, the attractive of love, the ocean of all delight. O! for thy Name's sake, acquaint me well with these divine truths thy Holy Spirit has revealed in thy word. Let it not be my condemnation, that light is come into the world, and that I have chosen darkness rather than light. O heavenly Father, while I, a poor, silly, worthless creature, am scribbling these great, sacred, and sublime mysterious truths here on paper, savingly impress them on the tables of my heart

“ as with an iron pen. O write them in the inward recesses of my
 “ soul, as with the point of a diamond. Lord, let them not rise in
 “ judgment against me, but do thou write my name amongst the
 “ living in Jerusalem. In hope thereof I take all my refuge in the
 “ sanctuary of thy mercy.” AMEN.

Throughout the heavens God's mercies reign;
 His truths to endless years remain:
 They'll last beyond the utmost sky,
 When lower worlds dissolve and dye.
 When man was lost, God look'd about;
 No help appear'd, himself without:
 No help was found below the sky;
 Man's help did in God's bosom ly.

Thence came a Jesus to procure a rest,
 For such whose parents, at a sumptuous feast,
 Would not leave one poor apple, for his love;
 Yet God to them sent mercy from above.

S E C T. XXXI.

Soliloquy on the HUSBANDRY of the Spirit.

O MY soul, it is said, 1 Cor. iii. 9. *Ye are God's husbandry,* [TILLAGE] *and God's building.* Here the Holy Ghost, who in office it is to apply all the blessings and benefits of Christ's purchase to the redeemed soul, very aptly and fitly compares the church, and consequently every real member thereof, to a field or plot of ground, that stands in need to be digged, dressed, manured, and diligently cultivated, in order that the same may bring forth fruit for its creating and redeeming God. The same plot of ground being naturally, upon account of sin, barren, productive of no good works, but a superfluity of vain imaginations, hatch in that corrupt mass, the heart, thence spring up daily many inordinate affections; whence also heaps of irregular passions break forth, like so many briars and thorns. O what base diabolical, y atheistical thoughts are formed in the carnal mind, evidencing enmity against its God! And, O my soul, this is indeed what the Spirit of God has attested in his sacred word, Gen. vi. 5. *God saw that the wickedness of man was great in the earth, and that the imagination of the thoughts of his heart was only evil continually.* Gen. viii. 21. *For the imagination of man's heart is*

from his youth. Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked, who can know it?

And, since this is the case, there is great need of the Holy Spirit to act the part of the great Husbandman of the soul, to purge and cleanse the overgrown field of the sinner's heart; for, though with respect to the growth of good works, it may be said of the sinner's heart, it has been long lying lee-ground: yet, alas! there has ever been a growth, and a terrible growth too, of wild grapes, and the very natural weeds of the heart have got such deep root, and have so excessively overspread the whole of the heart, that nothing less than the omnipotent energy, and infinite wisdom of the divine Spirit, can bring in this thorny and weedy marsh, and make it a fertile soil, productive of good works. There has been, in all ages, workmen and labourers employed by God, the great Husbandman, to plant and water, to dung and dress: but these planting Pauls, and watering Apollos, could never truly mend the marred ground, till the divine and promised Spirit of the Lord Jesus, put his hand to the work: it is only he that can infuse a principle of divine life, and enable the soul, by faith, to receive and rest upon Christ alone for salvation: he only can implant saving faith in the heart, and made the working of that faith tend to the purifying of the temper and disposition of the inward man, and the tenor of the outward walk. The soul of every elect sinner in particular, as well as the church of God in general, is a field purchased at a dear rate by Jesus Christ; Acts xx. 28. *Feed the flock of God, which he purchased with his own blood.* A dear-bought inheritance. The whole of Adam's race, by reason of sin, became forfeited to the justice of God: upon which Satan, the strong man, entered and took possession; and, by sowing fresh tears, caused briars, thorns, and all sorts of weeds to spring up superfluously, Matth. xiii. 25. But, with respect to elect sinners, the eternal Son of God, having satisfied offended justice, in their room and stead, they are plucked as so many brands from the burning, and brought over again to God's right, and are deemed his property; they are no more Satan's: but, as Acts xxvi. 18. *They are translated from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified.* Nor are they their own, 1 Cor. vi. 19. *And ye are not your own:* but, 1 Peter ii. 9. *Ye are a chosen generation, a royal priesthood, the Lord's peculiar people.*

And, O my soul, what great care does the Almighty take of his peculiar flock? They are wonderfully separated from, and distinguished with peculiar blessings above, the people of this world; as Psal. iv. 3. *The Lord hath set apart him that is godly for himself.*

And 2 Tim. ii. 19. *The Lord knoweth them that are his.* And this is a special act of God's free grace, to single out his elect in this waste howling wildernets, and that by his eternal decree, before the world was formed; which decree is executed in their adoption, and in their daily progressive sanctification.

And as the husbandman takes care to ditch and fence his corn fields, to prevent damage, and that they produce with more increase: so says the Spirit, *My Well-beloved hath a vineyard in a very fruitful hill, and fenced it,* Isa. v. 1, 2. There is none can take so great care of their inheritance as God doth of his purchase. The Spirit defends and secures this plot or field: he takes constant care of the elect's safety; as Isa. iv. 5. *And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud, and smoke by day, and the shining of a flaming fire by night, and upon all the glory there shall be a defence.* There is not a particular saint, or spot of this husbandry, but is fenced and inclosed in the arms of infinite love and omnipotency. The great Husbandman, the Holy Spirit, when the complaint is made of the fruitless fig-tree, and the command given to cut it down, pleads to let it alone another year: here is great patience; and promises to bestow more pains by digging about and dunging of it. O the care, the pains, the patience of God; how exerted in dressing, nourishing, and cherishing the field of his church, the souls of elect sinners, leading them by the still waters of the sanctuary, making them to ly down in the green pastures of ordinances, calling to them in the loud-sounding voice of his providences, sometimes smiling, sometimes frowning, sometimes threatening; and again repeating seasonable reprimands!

And, O my soul, as for these islands, where thy lot is cast, thou mayst say, with respect to the preached gospel, it is a land of light, and a valley of vision; and yet, alas! notwithstanding the valuable privileges we enjoy, the offers of free mercy and rich grace; made through a Mediator and Redeemer, and the royal act of grace proclaimed in our sanctuaries, inviting rebel sinners to lay down the weapons of their rebellion, to return and submit to their only lawful and rightful Sovereign, the King's Son; yet, alas! how little does the Spirit's husbandry blossom? Where is the fruit of a preached gospel? Do I sincerely retire into the court of my conscience? Do I impartially examine and try my heart? I may well say, that *in me dwelleth no good thing*; and that *my spot is not like the spot of God's people*. Do I look around on the right and left-hand, alas! what obscenity, profanity, swearing, and all manner of vice is breaking in like a flood! May the Lord lift up his standard against prevailing sin in this land. Alas! how do many daily bow be-
fore

fore the grand dagon of Self? Yet notwithstanding of our barren soil, and dried bones, the Spirit ceaseth not, but sends *line upon line*; and may well say, "*O inhabitants of Britain, O professors in Scotland, judge between me and my vineyard, what could have been more done to my vineyard that I have not done? Wherefore, when I looked that it should have brought forth grapes, brought it forth wild grapes.*" O my soul, as the vine once planted in this land, by the right-hand of the Most High, has this day ground to mourn because it is much with her as if the very things of her peace were hid from her eyes; so because of the horrid spirit of ingratitude reigning in thee, thou mayst moan and say, *Woes me that I dwell in Mesech, and sojourn in the tents of Kedar!* I never have a right improven the loving-kindness of the Lord, as becomes a good and faithful servant of the Lord; but have followed a multitude to do evil.

O my soul, it is the joy of the Lord to see the Spirit's husbandry prosper, his grace flourishing in sinners hearts, and the fruit thereof shining in their lives: *My Beloved is gone down into his garden, into his beds of spices, to feed in the garden, and to gather lilies*, Song vi. 2. His assembling churches, his particular elect souls, these are his gardens where he eats his pleasant fruits. And when no fruits appear, (or, the whole fields covered with weeds; which is worse) the Lord expresseth his grief for, and his anger against his people; Hos. ix. 16. *Ephraim is smitten; their root is dried up.* And x. 1. *Israel is an empty vine, he bringeth forth fruit unto himself.* O how grieving is it to the Spirit of the Lord to hear the sent servants of God, the faithful shepherds of our Israel complaining, and crying, *We have laboured in vain, and have spent our strength for nought.* And to resemble Epaphroditus, that for the work of Christ he was sick, and nigh unto death, not regarding his life to supply your lack of service, Phil. ii. 30. The husbandry of the Holy Ghost is the paradise of the earth; it is a garden inclosed: betwixt its pleasant banks, a *chrystal river of living water runs, proceeding out of the throne of God, and the Lamb*, Rev. xxii. i. *The streams whereof make glad the city of God*, Psal. xlv. i.

Where the Spirit of the Lord takes up his abode, he manures and manages a church or people, and consequently every particular elect soul, true members of his visible church: and all such must be every happy, since they are ever under his inspection, taken notice of by him, his own very workmanship, the paradise where he finds pleasure: it is such who well may be termed *the garden of the Lord*, whose vallies are like Eden, whose hills are like Lebanon, whose springs are as Pisgah, whose rivers are as Jordan, whose wall is the ocean, and whose defence is the Lord Jehovah. O happy, hap-

py, thrice happy are they whose *God is the Lord*. O happy are they who are truly the husbandry of the Spirit of the Lord Jesus, who are shut up within the inclosing circle of his divine protection, who are covered from tempests, screened from storms; to those Jesus is the shadow of a great rock in a weary land. Even these, O my soul, are like the *trees of righteousness, planted by the rivers of waters*; and shall be watered, fenced, and daily receive repeated fresh streams of boundless mercy; rich and free grace shall ever bedew their souls under the husbandry of the Holy Ghost. These shall no more be like the barren heath in the wilderness; but their *branches shall spread, and their beauty be as the olive tree; they shall revive as the corn, and grow as the vine; the scent thereof shall be as Lebanon*.

“O sweet and sovereign Majesty, make me, by the husbandry of thy Holy Spirit, make me to flourish like the palm tree, and grow like the cedar in Lebanon: make me flourish in the court of thy house: make me bring forth fruit in old age; may I be fat and flourishing. Blow, O sweet Spirit, on my dried bones; cause thy heavenly dew descend upon my parched ground, and barren soil. Alas! O Lord, with respect to producing of spiritual fruit, my heart is like the dried heath in the desert. Cause the Spirit's lovely gales to arise and blow upon the passions and affections of my immortal soul, that thy Spirit's graces in me may flourish, and that my all may centre upon thee, the eternal God. Let thy cultivating Spirit look upon me as one of Zion's mourners: *give me beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness*. Make me a tree of righteousness planted by thy right-hand, set by the rivers of water, that I may bring forth fruit in his season.” AMEN and AMEN.

With the law's plow, my heart manure;
Dig, fence, me compass and secure:
Pluck out of my heart thorn and weed,
And sow therein true gospel seed.
Cause there the rays of divine grace,
Under the sun-shines of thy face,
To flourish; and make green what's dry,
By thy blest Spirit's husbandry.

S E C T. XXXII.

Soliloquy on the BLESSINGS of the Spirit.

O MY soul, it is certainly a *blessing*, and a great blessing to a sinner, to a Christian, to be advised by, and kept under the management of the Holy Spirit. Where-ever the Holy Spirit in earnest comes to pay a gracious visit to the soul, he brings a blessing, yea, a plentitude and store of BLESSINGS with him. When he designs to loose the bonds and fetters of the sinner, to set the man free from Satan's drudgery, and to translate him from the *power of darkness, into a marvellous light*, and to *the glorious liberty of the children of God*. He then bears himself in upon the man with unbounded power, and prompts him to a self-conversation, to commune seriously and frequently with his own heart: yea, to retire from the hurry and confusion of the world, and the affairs of this life, sometimes to his closet, sometimes to a field, and often also to *commune with his heart upon his bed*, with the Psalmist; *Stand in awe, and sin not; commune with your own heart upon your bed, and be still*, Psal. iv. 4. This is a precept enjoined by the divine Spirit; and it is a great blessing, when the Spirit awakens the secure soul, and seriously inclines, and powerfully enables it to enter into a solemn conference with its heart and conscience, diligently inquiring into their present case and circumstance, how matters stand between God and their souls, and what hope they have with respect to an eternal state. This is a lesson, and a sweet blessing, the Spirit teaches the elect seed to examine and try themselves, as metal is tried by the touchstone, whether it be right or counterfeit: so must thou, O my soul, try thyself; thou hast a cloke of profession; thou makest a show of religion; and it may be a name among some that thou livest, and yet thou mayst be in the sight of thy God but dead: therefore, plead this blessing of the Holy Ghost, even his presence with thee when thou makest trial, that he may learn thee to distinguish whether thou art current coin, or like the counterfeit, covered over with silver and dross. It is said of wicked men and hypocrites, Jer. vi. 30. *Reprobate silver shall men call them*. But the true Christian, when he is *tried*, *shall come forth as gold*, Job xxiii. 10. The word of God is the touchstone by which thou must try thyself: but, alas! when hitherto thou hast attempted an exercise of this kind, thou always found thy self light in the balance of the sanctuary. And with respect to real progressive sanctification, it is so indiscernable in thee, that well mayst thou cry out, *thy spot is not like the spot of God's people*: yea, my soul, thou must expect

expect, upon daily trial, to discover daily failings and daily folly; and must, therefore, with godly Jeremiah, daily moan when acknowledging the *heart to be deceitful above all things, and desperately wicked*. And must, with Paul, bless God for Jesus Christ, who only indeed can, and will deliver from a *body of sin and death*.

As it is a blessing, when the Spirit makes the believer's sin his cross, and his crush, through which his spiritual comfort is much marred: so it is a great blessing, O my soul, when the Holy Spirit enables the soul to look to and rejoice in the method of God's justification, through free grace; and perceiving a perfect beauty in holiness, is filled with earnest desires after the sanctification of its nature, temper, life, and practice. Even then, O my soul, though *iniquity prevail over thee* in the lip and in the life, hate it in thy heart; abhor it with thy whole soul: and go on thy way, confiding, depending on the rich mercy and free grace of God; and daily, on thy bended knees, strive in faith to repeat it, as the note of thy daily praise, *Blessed be God for his unspeakable gifts*, for Jesus Christ. On him thou must depend for thy all, that *he may be of God unto thee wisdom, righteousness, sanctification, and redemption*.

Manifold unspeakable and numberless are the sweet blessings of the Holy Spirit. The blessings in the gospel, pronounced by the eternal Son of God are all the sweet fruits and effects of this divine Spirit. It is he that makes the elect sinner sensible of his spiritual poverty. It is he that lets the soul see the pierced Saviour, upon which sight he makes the penitent soul to mourn. It is he that creates a meek and lowly spirit in the man, whereby he is made to bear some resemblance to the meek and lowly Jesus. It is he that discovers the beauty of holiness to the soul, and creates in the man a hungering and thirsting after *the kingdom of heaven, and the righteousness thereof*, as really as his desire and hope is to be happy, in the enjoyment of the heavenly kingdom. It is he that opens the eye of faith, and gives, the soul a due apprehension of the mercy of God in Christ Jesus; upon which he works in them, bowels of mercy, and makes them shew sympathy to their fellow creatures. It is he that creates the clean heart, and renews the spirit of man. It is he that casteth out the buyers and sellers, that pollute the temple of the man's heart; *he cleanseth from all filthiness of the heart and spirit*. It is he that beautifies the soul with a peaceable temper and disposition, and animates the Christian to promote the practice of the new law, in this lower world; for there peace has been, and shall be, for ever and ever; and therefore, even here, the lovers and promoters of peace are pronounced *blessed*, by the blessed Jesus: yea, this very Spirit blesseth such as are persecuted for righteousness sake, by supporting them while they are honoured to tread in the footsteps of their Lord and Master:

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he comforts and fills them with hope, that as now they are suffering, and filling up that which is behind of the afflictions of Christ; so shall they also, when their course is finished, be and reign with him in glory. It is this blessed Spirit who does and will spiritually and eternally bless all who are reviled and evil spoken of upon Christ's account. It is the blessing of this Holy Spirit, who makes the Christian content, under every lot; and that always, under a remembrance he has put, and left his request blank in the hand of infinite wisdom and matchless mercy, being fully persuaded his God knows best how to feed and lead him in this distant state, what provision to give, and what potion he can best digest.

O my soul, couldst thou daily, by faith, see the Son of God to be thy Saviour, thou wouldst then, in every case, in submission to the divine will, be saying, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* Rom. viii. 7. It is a great comfort to the Christian under every lot, to think that God, who made and redeemed him, knows certainly best how to manage him. None can describe the sweet blessings of the Holy Spirit; nay, nor the sweetness contained in one of the Spirit's divine favours. O what a great blessing of the new covenant is it, for the soul to receive, out of the Spirit's hand, the pardon and forgiveness of all sin? to have the partition-wall of sin, that separates between God and the soul, taken down and removed? to see, by faith, the everlasting gospel to be a royal act of indemnity? and an act of eternal forgetfulness? for the promise is, *our sins and iniquities he will remember no more.* And, O what a sweet blessing is it, not only to receive the joyful news that sin is pardoned, and the soul freed from the doom of a criminal, from the sentence of condemnation, but that the soul is advanced to the dignity of sonship, to be a child of God, and to have God to go to, as the confident child goes to his tender father? And what sweet blessings must attend here? what perfect peace, what complete satisfaction must this fill the Christian's soul with? Yea, my soul, this blessed Spirit is constantly in some measure bringing and giving fresh supplies of grace to the elect soul, and that in every case it is in, while in the body: whereby it comes to pass, that all things do co-operate for the benefit of God's redeemed ones. However many changes attend the regenerate soul, sometimes moaning, because of the sinfulness of sin, and the misery of its natural state; yet it is among the sweet blessings of the Spirit, that the new-born soul is habitually travelling from itself to the Redeemer; from emptiness, to fulness; from misery, to mercy; from the worst object, to the best object: and both sights, looking to self, and looking to Jesus, are what the Christian ought ever to be

employed in, during the course of his pilgrimage here, since both are absolutely necessary and edifying: for, when the sinner duly reflects upon the effects of sin, he must cry out, *How is the gold become dim, and the most fine gold changed!* Yet, such a melancholy view, when it tends to the true humiliation of the sinner, it proves a sweet blessing: when, by the Spirit, he gets a sight of Christ, the remedy, he is then made highly to prize and value recovery and restoration by the grace of that second Adam. What a comfortable blessing is it, when the Spirit allows the soul to see all the divine attributes of the Deity united in promoting the glorious works of redemption and salvation? What an inestimable blessing is it to see, with the eye of a lively faith, the infinite love of God the Father, the first moving spring in the wheel of redemption-work; the love of Christ, in his matchless condescendency, by doing and suffering, in order to obtain a honourable egress for the divine favour to vent towards elect sinners?

These are part of the sweet blessings of the Holy Spirit, when he discovers to the soul *the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world for our glory.* O how sweet and wonderful must the blessing of sincere, spiritual, and divine meditation be, when the elect sinner is, by the influence of the Holy Spirit, made to see and believe, that the sinner's Saviour, who humbled himself unto the death, in order to procure eternal life for mankind, is the very Creator of thrones, dominions, principalities, and powers? and that *all things were created by him, and for him; and that he is before all things, and that by him all things do consist?* Col. i. 16, 17. O what a blessing to see the glorious person of God's eternal Word become incarnate! And, O by experience to know him as Immanuel, a God dwelling by his Spirit, reigning and ruling in the heart! O how ravishing must such blessings be upon the back of a sight of black treacherous self! Couldst thou, by faith, O my soul, live but any considerable space within sight of the transcending, unparalleled beauty and excellency of this glorious Redeemer, the God-man, thou wouldst then cry out, Crowns, sceptres, treasures, and pleasures! Yea, were it possible that one could attain the government of this lower universe; yet, in the enjoyment of all these, there can be no proportion to one beam of his divine favour, who is *white and ruddy, fairer than the children of men.* O! such a sight as John got of him, Rev. i. 13. would be a most refreshing sight.----But, my soul, the manifold blessings, which ly hid in the magazine of Christ's purchase, none can enumerate: wherefore, stop, my pen; for, as I am unfit, time is short; and eternity only must unfold the unspeakable wonders of God's love.

“ O almighty Jehovah, thou art the *King eternal, immortal, invisible, the only wise God*. Lord, under the repeated sweet blessings of thy Holy Spirit, nourish my sapless soul, open mine eyes, make me believe the wondrous things of thy law. May I admire thee in, and adore thee for thy sacred word, wherein all that is necessary for me to see and know is revealed; and that both with respect to black self, and a comely Saviour: but, without the accomplishment of the gospel promise, I, being wretched and impotent, can do nothing; wherefore, for thy Name's sake, give thy Holy Spirit, that I may live every day within sight of myself. And, O let me live a life of faith upon the slain Lamb, whose sacrifice shall continue to have virtue, and send forth a sweet relish in the Father's account through all eternity. Make me admire the infinite love of Christ the Ransomer, which passeth all knowledge, in complying, and giving the full satisfaction demanded by justice. O make me eternally a debtor to free grace; and for ever and ever to adore the unspeakable love of the Redeemer, in its condescending and distinguishing freeness, in its unparalleled expensiveness, and in its infiniteness and eternity.”
 AMEN and AMEN.

God gives his elect broken hearts,
 And blessings sweet thereby imparts.
 After they're humbled and brought low,
 Him, and his Christ, he makes them know.
 He makes them feel Christ's divine pow'r
 Is their eternal and strong tower:
 For, as the hen protects her brood,
 He'll them preserve, and do them good.

S E C T. XXXIII.

Soliloquy on the TESTIMONY of the Spirit.

O MY soul, as above all blessings, sweet and spiritual blessings flow from the Holy Spirit; so he applies all the benefits of Christ's purchase to the soul. And what a sweet and royal blessing must it be, to a poor sinner, when the Holy Ghost works in him, and witnesses to him, yea, and with him, that he is the Lord's; *The Spirit itself beareth witness with our spirit that we are the children of God*, Rom. viii. 16. And Eph. i. 13. *In whom also after that ye believed, ye were sealed with that Holy Spirit of promise*. Or, the Holy Spirit bare witness, or gives his TESTIMONY to the reality

of a work of grace wrought by him in the soul. He indeed, gives the best evidences of the soul's having an interest in Christ and the promises; and thereby alleviates immoderate fears and doubts concerning the soul's present state, and future condition. And all affairs of importance, betwixt man and man, are to be proven by two witnesses, Deut. xix. 15. *At the mouth of two witnesses, or at the mouth of three witnesses shall every word be established:* therefore, O my soul, the sincerity of thy faith, and the interest in the person of Christ, whom thou professest to believe, and on whom thou proposest solely to depend, are matters of the deepest concernment to thee in all the world: and therefore, thou hast need, sincerely to plead the Spirit's testimony, for thy own spirit is not sufficient for the purpose.

It is the Holy Spirit that must sanctify the soul; and he irradiates and clears up the work of sanctification to the soul, and enables it to apply gospel-promises: yea, none but the Spirit of God, can clear up and confirm the soul's title to Christ as his Saviour; for, *he only searcheth the deep things of God;* 1 Cor. ii. 10. *But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.* It is really the Spirit's office to bear witness with the spirit of man, and to acquaint him if he be a child of God, Rom. viii. 16. And since it is beyond dispute, that omniscience and truth are two of the Spirit's essential properties; therefore his seal and witness must certainly be true: the Holy Spirit *searcheth all things*, and cannot be deceived. And John xiv. 17. *Even the Spirit of truth, ye know him, for he dwelleth with you, and shall be in you.* Here he is called the *Spirit of truth*, and therefore he cannot deceive us. All occurring dreams, visions, or voices can never give that solid repose and satisfaction to the mind, which the internal witness or testimony of the Holy Spirit doth give. All these may be delusions; yea, the witness of ones heart may sometimes rise so high as to seem probable: but above all, the testimony of the Spirit, through the renovation of the sinner's nature, and consequently his practice, is the most plain and sure demonstration. Through the natural unbelief of the heart, and the crafty injections of Satan, very frequently doubts and fears arise in gracious hearts, whereby they become perplexed, intangled, ensnared and, ready to raze the foundations of all their hope: but then, in opposition thereto, the Spirit of God, by his infallible testimony of the truth, and reality of their grace, clears and satisfies the sanctified soul, and fills it with peace and joy in believing. And in his sealing, or bearing witness, he attests the *doctrine* taught them, and become the object of their faith, to be his own WORD; and the *infused habit*, or grace of faith, in them, to be his own WORK: and his testi-

mony is ever agreeable to the written word; *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them*, Isa. viii. 20. So that, what the Spirit speaks in the heart, he has said in the scripture; and both are ever concordant and harmonious testimonies. In all these his wonderful dealings with the sons of the elect seed, he makes use of his own graces, implanted in their hearts; and his promises, written in the scriptures, his holy word, in order to bring the doubting, trembling heart of the believer to rest and comfort: and therefore, the Christian ought to beware, and take care not to expect or depend upon audible voices, yea, ministry of angels, or immediate and extraordinary revelations.

O my soul, there are some very particular and remarkable *seasons*, wherein the soul receives the testimony of the Holy Spirit, and is assured of the love of God, by feeling a real heart love to Jesus, from a discovery of him as *the end of the law for righteousness*, to every believing soul. And this sometimes happens upon the soul's *first closing with Christ at conversion*, especially when the change is wrought upon the soul in riper years, and that after the soul has been long groaning under a state of spiritual bondage, and frightened with the threatening terrors of the law. When the Holy Spirit bears in upon the desponding soul, and infuses a principle of spiritual and divine life into the heart, and opens the eye of faith, and lets the poor heart-broken sinner see that the Messiah, the anointed of God, has, by his atoning sacrifice, satisfied the divine justice, appeased the divine wrath; and, by procuring a peace of reconciliation from God, in favour of elect souls, has made up the breach, and that they have access to the holy of holies, through the blood of sprinkling. As this is a sight given by the Holy Spirit, so it is effectually a comfortable sealing time to the believer, when he gets a broad sight of the method of his justification through grace, and that the everlasting righteousness, which Christ has brought in, becomes his righteousness by imputation, and the perfect obedience Christ gave is imputed to him, and his person accepted of in God's sight upon account thereof: and thus, when the rod of God's strength comes out of Zion, the soul is made willing; and closing with God, in the covenant of grace, he has indeed then the testimony of the Spirit, that he has felt the pangs of the new birth; and that Jesus Christ is formed in him, the hope of glory. It is then the prodigal is entertained with the fatted calf, and made to hear the sound of the heavenly music. At such a time, when the first love is strong, and the heaven-born soul newly begot to a lively hope, it is even sometimes allowed to look within the vail, and to see its name wrote among the living in Jerusalem: and this is a clear testimony of the

Holy Spirit. Yea, my soul, when the new creature, in point of duty, goes forth by the footsteps of the flock, the Spirit bears testimony, and puts to his seal that they are belonging to Christ's sheep, if he creates in them a strong desire after communion with him in his ordinances, and especially at the gospel-feast, the Christian's passover. And though, even at such times, the soul may not be admitted into the chamber of presence, and filled with delight, yet, if the soul, thirsting after the Redeemer, ascends on the wings of faith and love, it must own that this is a *time of love*, and a *sealing time* to it.

It is plain, O my soul, without the Bridegroom, by his Spirit's gales, blow upon the bride's spices, or graces, her spikenard cannot send forth a lovely smell: there is no such fruit as any love to, or desire after Christ, can grow in the barren soil of a corrupt heart. But, O when thus treated, and the soul panting after an incarnate God, as the only glorious, adequate object, in the enjoyment of whom it only can rest contented, this frame will clear up the soul's state, and banish all scruples and doubts, and its great care will be to approve itself to the Redeemer, as its sovereign Lord, and Husband; waiting with patience for the breaking day of eternity, when it shall be admitted into the full fruition of God in Christ Jesus, and there abide for ever and ever. And, my soul, where-ever love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, and such fruits of the Spirit are, these bear testimony that the Spirit is there, and that such soul's are in a gracious state: for, where-ever he is, manifold fruits of this kind must abound. And where the love of God is shed abroad in the heart, as a genuine and proper effect, there must arise an inflamed love in the soul to God: for one flame of God's love, breaking in upon the sinner's heart, must exhale and draw forth reciprocal flames of love, in a very intense desire, to its God. One flame of fire doth not more naturally beget another, than the love of God does kindle the love of a gracious soul to himself: *We have known and believed the love that God hath to us*, 1 John iv. 16. *We love him, because he first loved us*, ver. 19. All this love is revealed to the soul by the Spirit's testimony. When the Spirit testifies to the gross transgressor, that all his sins are forgiven; O how much then must the soul love a forgiving Jesus! O what renewed care, and constant diligence, is the soul busied about, who has in him the testimony of the Spirit! He is ever hanging about Christ's hand, bowing at his footstool: he is like a weeping Mary, when at the sepulchre: he is filled with fear and hope; and he is always seeking Jesus. And, O! when he by faith finds him, how is he overjoyed! and, with the spouse made to cry out, Cant. iii. 4. *I found him whom my soul lov-*

eth; I held him; I would not let him go. Here the spouse is taken up with great care to retain and improve this mercy: so will the believer that has the testimony of the Spirit of Christ in him. Whether he want, or have his Saviour; whether he be seeking after, or enjoying of his Jesus; he will be still exercising a renewed care and diligence: and under every step he takes, a deep abasement of soul, a humbling frame of spirit, will ever attend that man in whom the Spirit of Christ bears testimony. Humility and holiness is Christ's embroidered livery: and whoever are once listed in his service, his Spirit arrays them in that decent apparel. When God sealed the covenant to Abraham, to be a God to him, Gen. vii. 1, 2. it is said, *Abraham fell on his face.* Never does a soul lower in the dust, than when the Lord allows it a free manifestation of his love and grace: and often, on the back of this humility, the Spirit, by his seal and testimony, gives increase of and renews their strength: so that new powers enter into their souls; and also a sensible improvement of their abilities for duty are allowed them: this we see clear from, Cant. vi. 12. *Ere ever I was aware,* says the spouse, *my soul made me as the chariots of Amminadib.* It is then their strength is renewed, and they mount up as with eagles wings. The wheels of their souls, if we may be allowed the expression, are, as it were, oiled with fresh grace, and they run merrily in the way of obedience, thirsting still more and more after the joys and consolations of the Holy Ghost: and then, *the joy of the Lord is their strength.*

O my soul, when the testimony of the Spirit is fair, bright, and clear in the soul's view, then probably her desires may be enflamed, and she made to think upon, and long to be put in possession of her portion in the new Jerusalem. No doubt, such as are daily allowed to live within sight of their interest in Christ Jesus, having their fears and doubts removed, these may say with the apostle, Phil. i. 23. that they *have a desire to depart, and to be with Christ.* Some choice favourites of free grace there probably are, who look upon death, as an object of desire; and life, as the matter of patience: but always cheerfully submit to God's will.

O Lord, bless me with the seal, testimony, and assurance of thy Holy Spirit; let me feel the sweet effects of thy love ever warming, alluring, and drawing out the affections of my soul after thee; give grace daily to mourn over manifold sinful recapitulations. Lift up the light of thy countenance upon me; let me feel more gladness bestowed on me, under the splendid rays of the divine favour, than those do, or can do, whose carnal pleasures, and worldly treasures, do most abound. O preserve me, feeble, worthless creature, from any step that may grieve thy

“ good and Holy Spirit, by whom elect souls are sealed unto the
 “ day of their eternal redemption. Make me humble; keep me
 “ hanging; give me of the rich treasure of thy free grace, in a
 “ contrite and a broken heart: direct me to go on in a constant
 “ tract of commanded duty, ever from a right principle, to a right
 “ end. And in faith and hope of thy divine favour and Spirit’s con-
 “ duct, and that thou wilt do to me, for me, in me, and with
 “ me, far above and beyond what I am capable to conceive or
 “ express. To thy great, glorious, good, and gracious name, Fa-
 “ ther, Son, and Holy Ghost, three persons in one God, be the king-
 “ dom, the power, and the glory, for ever and ever.” AMEN.

Thy Spirit’s joys, when they take place,
 Life’s tedious journey pleasant make.
 Lord, in the peaceful ways of grace,
 Lead me, for thy great mercy’s sake.
 When I must walk, where dark despair,
 And sorrows cast a dismal shade;
 O by thy pow’r, and tender care,
 Divert my fears, and make me glad.

AN EVENING SOLILOQUY.

THE evening shades do now again appear;
 My soul, unto thy God do thou draw near,
 And bless him for thy safety thro’ the day;
 Prostrate thyself before him, to him pray:
 Acknowledging that God does thee preserve,
 And deals not with thee, as thou dost deserve:
 Else long ere now, he had made thee to dwell,
 Ev’n in the lowest parts of darkest hell.
 Throughout this day he has thy safety been;
 And thro’ the night cast thou thy care on him:
 That when thou’rt overcome with heavy sleep,
 Thy God may thee in peace and safety keep.
 Then lay thee down, my soul, in peace and ease,
 Pleading and praying God, that he would please,
 Thee to surround, thro’ night as thro’ the day;
 That so thou mayst him bless and praise always.
 Lord, let my nightly worship rise,
 Sweet as the ev’ning sacrifice:
 My heart, by night, Lord, do thou keep:
 Cause, Lord, the hour that ends my sleep,
 That then my thoughts be found with thee,
 Adoring grace and mercy free.

DIVINE CONTEMPLATIONS.

P A R T V.

Containing a Soliloquy on the Happiness of God's Elect; Theological Queries propounded, solved, and applied; with sundry Poetical Pieces; such as, On having viewed the Perfections of God; Man's Fall and Rise; a Treaty concerning Man's Redemption; no Hope without a Saviour; Law Prophecies accomplished in the Gospel; concerning Christ's Sufferings; Navigation spiritualized; a Song for Sailors, &c.

S E C T. I.

A Soliloquy on the HAPPINESS of God's ELECT.

THINK, O my soul; believe, and be persuaded, that *the King eternal, immortal, invisible, the only wise God*, is completely and perfectly happy in the enjoyment of his own immense and glorious perfections: he is the ever glorious, the very Root, and strong Rock, whence all the precious streams of perfect, and delightful blessings flow. He is the Centre whence all grace, joy, and comforts must spring. He is the incomprehensible Fountain where all consummate glory and happiness is contained. And from thence is diffused of his mercy, blessings, benevolence, and beneficence to his creatures, who all depend on him for succour and supply. Since this is the case, O my soul, what heart can conceive, what tongue express, the HAPPINESS that falls in the lot, and shall be the portion of all such as stand in the relation of adopted children, and have the God of all bliss and consolation for their gracious Father? Happy are they who, at all times, are supported under the influence of his divine Spirit, and made to approach his presence, acting a steady dependance upon him, in every case, in every place, every frame, and under every circumstance. The elect seed view their God and Father to be truly as gracious a God as he is a great

God: they look to him not only as the Former, Nourisher, and Preserver of their bodies; but as the glorious, yea, gracious Father and Justifier of their spirits. And by a due reflection hereupon, and a confession hereof, to their sweet experience, they find an inward joy arising in their heart, which adds to their happiness. And when viewing and meditating upon these soul-refreshing truths, Psal. ciii. 11, 12, 13. *As the heaven is high above the earth, so great is his mercy toward them that fear him: and, as far as the east is distant from the west, so far hath he removed our transgressions from us. And, as a father pitieth his children, so the Lord pitieth them that fear him.* A sight of these promises, and faith to apply them, brings much comfort and happiness to the believing soul: and particularly that promise, Isa. xlv. 15. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget thee.*

They are ever happy, when in the exercise of faith, they behold the almighty God and Father of the universe, their God, and that he is all-sufficient, infinitely wise, and an omnipotent God; and that he has made all things for his elect, and his elect for himself; as we see evinced from 1 Cor. iii. 22, 23. *All are yours, and ye are Christ's, and Christ's is God's.* It is God's sole prerogative; and, O how grand! that he always communicates; for, *out of his abundance all receive, and grace for grace.* Though, indeed, which is certainly the elect's happiness, he dispenseth his grace and gifts, as he knows best suits the temper and disposition of his children: for, O my soul, though we know not what manner of spirit we are of; yet, the God and Father of our Lord Jesus Christ, knows full well; and accordingly measures out the believers potion according to their strength, and as he, in his infinite wisdom, knows they can best bear with: for, even the adopted children of God, though begot unto a lively hope, and have the root of the matter in them, yet, while here in the body, they are like the new-weaned child, who is very apt greedily to grasp at what might suddenly put a stop to its present life; and therefore, stands in constant need of a prudent and cautious nurse, to limit it, and to feed it with a proper diet: even so, O my soul, while in the body, did not the gracious Father of elect souls, through the restraining grace of his Spirit, put a stop to the career of his childrens inadvertant, irregular, and most unchristian-like steps, they would soon again destroy themselves; for they are so very blindfold, that many times did they obtain their own aims and desires, they would soon choke the spiritual breath, and probably extinguish the spiritual life. Well may the believer say, *I am fearfully and wonderfully made, and as fearfully and wonderfully preserved.*

Certainly therefore, my soul, the serious Christian, upon due thought, must account it a principal part of their happiness, that they are not left to the freedom of their own will, since their will often times produces their woe; whereas God's will has always a tendency to, and will infallibly produce the well of his children. Even afflictions, though of themselves grievous, and stumbling to the weak believer, yet their heavenly Father knows them to be a necessary ingredient, and very often puts them into the Christian's cup, that they may work for the believer a *far more exceeding and an eternal weight of glory*, 2 Cor. iv. 17. God sees prosperity is often times too strong for his children; it sucks, it steals, and wastes the spiritual sap, and celestial vigour of the soul; and consequently weakens the very principles of the growth of grace, and the springs of the divine life: whereas adversity hath a contrary effect; and only extracts and draws out what may be malignant, and leaves behind what may tend to the spiritual nourishment of the soul: it removes the dreg, and leaves what may make fruitful in holiness.

O my soul, how happy are the elect of God? They are led by him: happy in their being predestinated by him unto eternal life; in their being effectually called, justified, and sanctified: and their happiness shall be at last complete and consummate, in their being eternally glorified. They are happy in their second and new birth, in their new nature, and in their becoming new creatures, in being made sensible of the sweet effects of the spiritual and holy life: and though daily their doleful note is, that *iniquity does prevail*; yet, when sincere, under the exercise of a lively faith, they are filled with a sound hope; and can, with comfort, say, their God will *purge away their transgressions*. And even when under the suspensions of lively grace, and the hidings of the Redeemer's countenance, then they sit down bewailing and mourning for sin, the procuring cause of that judgment: yet they mourn not as such who have no hope; their mourning is not so much under the dread and terror of eternal damnation, as it is for want of a conformity to the Redeemer's image. They, in the midst of all their grief and sorrow, act faith in, and retain a hope of their redemption through Jesus Christ, and expect to be justified in God's sight, only upon the account of the obedience, righteousness, the death, resurrection, and merit of God's own eternal Son; and expect their daily acceptance, with the sovereign Jehovah, through Christ, the glorious Advocate's intercession. And since so, no wonder they are ashamed, and made to mourn for their daily failings, which, stare them in the face, as so many fearful evidences of their monstrous ingratitude to their best Friend and only Saviour. But in a vale of

Bochim, the compassionate Jehovah will not suffer them to ly long, lest they might settle in the mire of despondency, or even despair of his mercy and free grace: but he causeth the *Sun of Righteousness to arise with healing in his wings*; and they are again made to see the covenant of grace, and with comfort to remember what is said Rom. viii. 34. *Who shall lay any thing to the charge of God's elect? it is God that justifieth, who is he that condemneth? it is Christ that died; yea, rather that is risen again.* So that, my soul, in the main, it may well be said of God's elect, they are happy in prosperity, endeavouring to testify their gratitude to their God, in waiting upon him in a course of known duties; and happy are they in adversity, being enabled, through God's grace, to submit in a way of a passive obedience, being ever persuaded, that their heavenly Father can purge and cleanse their soul's by physick, as well as he can nourish them with food; and that both are equally necessary for them, otherwise their wise Parent would send no such diet to them. And thus, ever satisfied and rejoicing, they *run the race set before them with patience, bearing about in their body the dying of the Lord Jesus*: his life being manifested in their mortal flesh, and and all the steps of their moral deportment. O! *happy are they whose God is the Lord!* Yet, all the happiness the soul can attain to, in this foreign land, is but imperfect; there is lees in their liquor, dreg in their cup: this earth is but the believer's watch-tower; their hope is in heaven, 1 Thess. i. 10. *They wait for the Son of God from heaven*: and their life and treasure is in heaven, Matth. vi. 20. *Their treasure lies in heaven, where neither moth nor rust can corrupt*; and their conversation is in heaven, thence they expect the Saviour, Phil. iii. 20.; for, *here we have no continuing city, but we seek one to come*, Heb. xiii. 14. Happy are all these who have a blood relation in the heavenly land.

My soul, the gospel map gives the best description of heaven, as the new country, that Christ Jesus found out: it is a fine land; it is better than a land that has twelve summers every year; there is neither winter nor night there: it is a fertile land, very good: the fruits of this upper country are ever green; they are delectable and precious. Grace, peace, righteousness, and joy of the Holy Ghost, are the fruits of that kingdom, Rom. xiv. 17. And these are vastly preferable to sapphires, rubies, and diamonds. It is there the sinner's Advocate, the Mediator of the new covenant, is fixed the Tree of Life, high above, far transcending all lands of the earth: there the believer's happiness will be complete. There is no need of price or money in this kingdom: this glorious land stands most by the one only commodity of grace and glory; *Eye hath not seen, ear has not heard, neither can it possibly enter into*
a crea-

a created heart to conceive what the Lord has in reserve for his eternally elected souls; redeemed from hell, death, and the grave, by the blood of Christ Jesus.

“ O heavenly Father, Son, and Holy Ghost, one God, since a happiness is attainable, and that it consists not in creature comforts, which only make the soul the more restless, and leaves it often at last but miserable, O make me seek a happiness in thy divine favour, where is life. May I implore thy *loving-kindness*, which is better than life. Thou art the *Father of spirits*; the *God of all flesh*; the *Antient of Days*; the only adequate object for my immortal soul: since so, O compassionate Father, and that thou hast made me for thyself, fill me fully with thyself, fit me for thyself; and when thou sees meet, make thy time my time; and take me wholly to thyself. So be it, O Lord.”
AMEN and AMEN.

God to his elect's ever kind;
Safe from the stormy blasting wind
Their leaf's kept green, and ever fair,
And fruits of holiness appear.
Practis'd profession shall shine,
Like clusters on a fertile vine.
Feeding on pastures green, they grow
Where sanctuary waters flow.

S E C T. II.

Theological QUERIES propounded, solved, and applied.*

Quest. 1. HAST thou, O my soul, by the inward workings of the Holy Ghost upon thy spirit, perceived the immense and infinite love of God the Father, most brightly displayed, in the incarnation of his only and eternal Son Jesus Christ? Lord, grant this mystery of mysteries may be impressed on my heart, as the prime article of my sound faith. *Amen.*

Great mystery is Jesus's incarnation;
God's love therein behold with admiration.
Great comfort hence does spring to sinners lost,
By inward workings of the Holy Ghost.

Quest 2. Hast thou, O my soul, through the efficacy of God's divine Spirit, perceived and been enabled to believe, that all the engage-

* These Queries are all drawn from, and founded upon the glorious perfections and excellencies of the ever-blessed Trinity, which compose the second, third, and fourth parts of the preceding Meditations.

engagements which Jesus Christ came under, for an elect race, were consistent with, and appointed in the eternal purpose and decree of the one great God, who is of himself from and to eternity? O Lord, give grace to believe, that from eternity, before the creation of man, thou didst appoint the Man, Christ Jesus, a Surety for elect souls.

Such who are by the Spirit's regeneracy,
Made new, are by his blessed efficacy,
Made to perceive Jesus engag'd to be
For them, in the eternal God's decree.

Quest. 3. Dost thou, O my soul, observe the sovereignty of God the Father, in giving and accepting of his own Son to suffer, in thy stead? and dost thou believe, that in and through the atoning sacrifice of himself, he fully expiate the guilt of elect sinners? If so, thou wilt also perceive the need thou standest in of fresh supplies daily from the Holy Spirit, to keep up an impression of this truth upon thy head, and to manifest it in thy practice.

The holy sovereign Jehovah great,
Sent forth his Christ, man's sin to expiate
By's sufferings; by faith, who this do spy,
Do see they need daily his Sp'rit's supply.

Quest. 4. Dost thou, O my soul, by the unerring motions of the Holy Ghost, believe that the understanding Jesus is the very Power and Wisdom of the unchangeable God the Father, unto eternal salvation? O sweet Jesus, thou hast said, without thee the soul can do nothing; direct, by thy infallible Spirit, and be thou of God to my soul, Wisdom, Righteousness, Sanctification, and Redemption.

By the pure motions of the Holy Sp'rit,
Christ's understanding thou mayst see complete;
Thereby he knows the sons of men full well:
He's Son of God, whose name's unchangeable.

Quest. 5. Dost thou, O my soul, daily act faith in, and fix thy hope upon, the all-sufficient and self-sufficient God, who, when he sent his Son into this world, gave him, in all his exigencies, and under all his attacks, a constant success over all his foes? Dost thou perceive this revealed mystery sealed by the Holy Spirit? Then, by believing in Jesus, thou shalt also be sealed, by the Holy Ghost, unto the day of redemption.

God's ever self and all-sufficient;
Success he gave to Jesus, when he sent
Him to our world, great mysteries to reveal,
Which are attested by his Spirit's seal.

Quest. 6. O my soul, dost thou live daily in the exercise of faith,
under

under repeated views of the Father's compassion, and the Son's condescendency in thy redemption? Then thou assuredly partakes of the comforts of the Holy Spirit.

Compassion of Jehovah, God most high,
And Jesus Christ his condescendency
Dost see by faith; joys of the Holy Ghost

This will afford thee, though thou once wast lost.

Quest. 7. Dost thou, O my soul, through the help of the divine Spirit, observe the spotless holiness of the almighty God, manifested in the humility of his Son Jesus Christ? Then surely thou oughtest to spend thy remaining time, in the bitterness of thy soul, for the pride and naughtiness of thy heart.

Holy's God's name, and holy is his word:
Humbled for sin was Jesus Christ, our Lord.
God's Spirit helps the soul for to espy
God's holiness, and Christ's humility.

Quest. 8. Dost thou believe, O my soul, that the redemption of man was purchased at the price of Christ's shed-blood, and that thereby the wrath of the righteous God was appeased? If thou feelest the restraining grace of God's Holy Spirit preventing and deadening thy carnal and corrupt inclination, it is a sure evidence of the sincerity of thy faith.

Christ's blood was shed, as man's redemption price:
God righteous approv'd this sacrifice.
God's Spirit Christ did promise to restrain
From filthy sin, the elect sons of men.

Quest. 9. Dost thou, O my soul, act the faith of dependence and adherence, on the independent God, while thou addresshest his throne, in the name of his eternal Son, thy Advocate, who interceeds for thee? While so employed, art thou inspired by his divine Spirit? If so, sin will be thy heavy burden; and love to Christ thy earnest request and constant desire.

Is thy God independent thy sure prop?
Art thou begot unto a lively hope?
Thou'lt feel the Spirit's inspiration:
A sweet fruit of Christ's intercession.

Quest. 10. Dost thou, O my soul, daily acknowledge the superabounding goodness of God the Father, in sending his Son to save lost sinners, and in giving his Spirit to sanctify his elect, and make them fit to partake of Christ's purchased salvation? O Lord, wash, sanctify, and justify in the name of thy eternal Son; and, by thy Holy Spirit, make me fit and ripe to partake of the great salvation.

God's goodness ever doth superabound;
To whom his Sp'rit does always compass round,

They're

They're purify'd and sanctify'd each one :
Made fit to share in Christ's salvation.

Quest. 11. Dost thou, O my soul, rejoice in this great truth, attested by the Holy Ghost, that though the almighty God is a very terrible God, yet, through his sweet-tempered Son, Jesus Christ, who, when sent by him to redeem sinners, he performed all required of him by a perfect active and passive obedience, he becomes reconciled, and is found in Christ reconciling sinners to himself? O heavenly Father, give me faith in this soul-comforting truth, that, with a holy confidence, I may daily in this new and living way, consecrated for elect souls, approach thy divine presence.

Though God is terrible, he's reconcil'd,
Through Christ to souls; his Sp'rit this truth reveal'd.
Well-temper'd Christ did please his God and Father
When Gentile seed he from afar did gather.

Quest. 12. Does the Holy Spirit, O my soul, inhabit thy heart? Art thou fully convinced that the divine justice of the everlasting Father, is fully satisfied by Jesus Christ upon thy account? Then thou must make it thy great business to close with Christ's invitation he gives thee in the gospel. And if so, thou wilt *put on the Lord Jesus, and walk even as he walked.*

Where-ever dwells the Spirit of the Lord,
Christ's invitation, standing on record,
Such shall behold, and on him they'll confide,
Since he for them God's justice satisfy'd.

Quest. 13. Dost thou, O my soul, through the energy of the Holy Spirit, maintain a firm faith in the Divine Essence of the eternal Father? Art thou persuaded he is every where essentially present? Dost thou perceive the blessed Jesus, in all his encounters, more than a conqueror over all his foes? Then thou wilt live daily in the hope and expectation of a complete delivery from thy body of sin and death.

Souls do behold, through th' Spirit's energy.
Th' essence eternal of Jehovah high;
And that his Son encounter did their foes,
And conquered all who durst him oppose.

Quest. 14. Hast thou been subdued and tamed by the Holy Spirit? Has he let thee see the supereminent perfection of God's justice and holiness, who, though he passed by the transgressor, yet he exacted the debt, or a sum equivalent from the glorious Surety, which Christ, by the sacrifice of himself, fully paid, and so satisfied justice? Then thou wilt daily bless God for Jesus Christ.

God's Spirit tames, and lets the sinner see,
How he's redeem'd from wrath and miserie.

Christ's sacrifice appeas'd the wrath divine ;

So in perfection does God's justice shine.

Quest. 15. Art thou, O my soul, united by the Spirit of God, as a member of Christ's mystical body ? art thou ingrafted as a branch of his vine ? Dost thou own him as thy glorious Head, and altogether unsearchable in his word, his ways, and his works ; and his eternal Father the universal Monarch of and over all, as his sole property ? Whatever then occurs in his providence in general, or with respect to thy particular case, must satisfy thee ; yea, and be thy choice.

Jehovah's universal Monarchy,

Extends o'er all below, and 'bove the sky.

O how unsearchable is Christ ! his Sp'rit,

His elect members to him doth unite.

Quest. 16. Art thou, O my soul, when sincerely admiring at the supreme Being, made to acknowledge his omnipotency, in that, by the suggestions of his divine Spirit, he does persuade thee, that Jesus Christ, the High-Priest, gave a perfect satisfaction to divine justice, whereby the peace of reconciliation is eternally concluded betwixt God and his elect ? If so, then thy earnest desire will be, that while here, thou mayst live to the praise of his grace ; and hereafter to the praise of his glory.

Suggest when does God's Sp'rit to elect one,

That Christ for sin made satisfaction ;

They'll then therefore adore God's holy name,

Who is Almighty, Sov'reign, and Supreme.

Quest. 17. Art thou, O my soul, convinced by the Holy Ghost, that the eternal Father, according as he had predestinate, did, in the conduct of his providence, send forth his most dear and worthy Son, to gather in and to build up a church for himself, out of the ruins and rubbish of the fall ? O then, my poor soul, *give all diligence to make thy calling and election sure.*

In conduct of God's divine providence,

God's worthy Son, a man of innocence,

Came and procur'd sinners salvation :

Believ'st thou this, through Sp'rit's conviction ?

Quest. 18. Dost thou, O my soul, when within the courts of God's house, feel the harmony of the Spirit's graces ? Doth thy faith work by love ? Does thy love inflamed animate thy hope, and make thee rejoice with joy unspeakable ? Then thou must, with great alacrity, adore and praise the Father for the hypostatical union of Jesus Christ his eternal Son : yea, and then thy earnest petition at the throne of grace will be, that thou mayst be cemented

cemented as a living stone in that spiritual building, whereof Jesus Christ is the cope, corner, and foundation stone.

Harmonious are the graces of God's Spirit ;
Faith, love, and hope, in heart and soul do meet,
God's house within ; where sinners praise God shall
For his Christ's union hypostatical.

Quest. 19. Art thou renewed in the spirit of thy mind ? Art thou become a new creature ? Art thou made a partaker of the new nature ? Then thou wilt believe Christ's revelation, according to the gospel report : and thou wilt be glad because of God's royal government ; and, with the church, say, *God reigneth, let the earth be glad.* And thy daily prayer will be, That thou mayst be a faithful subject unto the death, that so at last thou mayst receive the crown of life.

Who 're God's true seed, by th' Spirit's renovation,
They will believe the gospel revelation :
And under God's just royal government,
They shall enjoy inward and pure content.

Quest. 20. Hast thou, O my soul, through the intimacy of the divine Spirit, been allowed to read and ponder the malicious and satyric indictment of Jesus Christ ? Hast thou observed his innocent carriage and constancy, and how, as he was the man Christ Jesus, he had his fresh supplies out of his Father's inexhaustible fulness, whereby he was enabled to bear up under, and to perform all he was engaged to do ? O then, my soul, plead the divine Spirit to furnish thee out of that inexhaustible treasury, with such a measure of divine grace, that thereby thou mayst possess thy soul in patience.

God's intimating Sp'rit doth represent
The copy of our Jesus indictment :
God gave him strength to do what was his will,
Out of his fulness inexhaustible.

Quest. 21. Dost thou, O my soul, feel a sweetness in what God's written word has discovered ? Hast thou therein observed, what is recorded concerning the sympathy of Christ, God's eternal Word ? If thou believest these great and comfortable truths, thou wilt acknowledge all the Spirit's works are supernatural ; and that these things are the *doing of the Lord*, and they will be *wondrous in thine eyes*.

How sweet, O sinner, is God's sacred word ?
How great the sympathy of Christ our Lord ?
His Spirit's works are all superhumane,
Without which all our words and works are vain.

Quest. 22. O my soul, hast thou, under the teaching and in-

struction

struction of the Holy Spirit, been taught that Christ's crucifixion and death, however violent, painful, and shameful, was no more than what was concerted betwixt the Father and the Son, in the covenant of redemption? O almighty Creator, give grace, that, in the exercise of faith, I may adore thee for thy infinite love, the impulsive cause; for the love of thy Son, in his dying for sinners, the meritorious cause of man's redemption. Give thy teaching Spirit to apply the blessings and benefits of Christ's redemption to my soul.

God's Spirit teaches by his divine breath,
To weigh the tragedy of Jesus's death:
He shews what did occur, was founded on,
God's treaty and man's redemption.

Quest. 23. Has the Spirit illuminated thee, so as that thou art persuaded, according to the gospel revelation, that Jesus Christ shall sit upon the judgment-seat, pass sentence upon the quick and dead, according to the eternal decree of his invisible Father? Lord, make me wise, that I may consider my latter end.

Who by God's Spirit are illuminate,
Believe Christ shall sit on the judgment seat,
Sending to heav'n, and dooming quick to hell,
By the decree of God invisible.

Quest. 24. Dost thou, O my soul, want to know if thou art elected of God the Father? Dost thou, under the enlivening graces of the Spirit, walk after the example of Jesus Christ? If so, he will be precious in thy sight: and he will be thy Prince, as well as thy Priest; thy Sovereign, as well as thy School-master; yea, thy All, and instead of all.

By God the Father, all who are elected,
To follow Christ's example are directed,
By the enliv'ning Spirit of the Lord,
According to the doctrine of his word.

Quest. 25. Dost thou, under the strivings of the Spirit, which work against the flesh; in the strength of the Redeemer, exert thy utmost power, endeavouring to observe the statutes of the Most High God? Then thou wilt perceive thy manifold failings, and an absolute necessity of flying to Jesus, who is the *end of the law for righteousness to every one that believeth.*

In earnest when strives God the Holy Ghost,
God's statutes pure, he shews to sinners lost:
And strength complete in Christ he makes them spy;
Yea, Christ himself, God's only remedy.

Quest. 26. Dost thou, O my soul, under the conduct of God's upright Spirit, behold God's mercy unlimited, ever flowing thro'

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the unparalleled name of the anointed Saviour, the mercy of mercies? Then, as it is thy bound duty daily, so account it thy privilege, to ascribe *glory to God in the highest*, who, for Christ's sake, declared *peace on earth, and good will towards fallen man*.

God's mercy's great; he sinners debt cancell'd,

For Jesus' sake, whose name's unparallel'd.

'Tis by his Holy Sp'rit, pure and upright,

Souls this perceive, and fill'd are with delight.

Quest. 27. Hast thou, O my soul, under the special presence of the divine Spirit, by faith, beheld Jesus Christ, a Surety and Sponsor for thee; yea, engaged to translate thee from a state of natural bondage, into the glorious liberty of the children of God; and also to fix and settle thee in thy everlasting inheritance, under the safe protection of the almighty Father? Upon such a view as this, must thou not be ashamed of, and mourn for, want of love to this amiable Saviour?

The special presence of God's Spirit pure,

Shews Christ a Surety and a Sponsor sure.

Through him in God, ev'ry redeemed one,

Shall find eternal safe protection.

Quest. 28. Dost thou, O my soul, under the concurrence of the divine Spirit, reflect upon the care of almighty God toward thee, with respect to thy protection and provision, from the womb to this very day? Again, dost thou admire God's care in sending a heavenly Joshua, the man Christ Jesus, a Man of courage and strength, every way qualified to destroy the works of the devil, and to reduce all his and thy foes? O then, rejoice in him; and as he has set his foot upon the neck of his foes, so will he enable thee, in the issue to do.

God's care preserves the elect seed from ill;

Couragious Christ by his great power and skill,

And the concurrence of his Holy Sp'rit,

Will give his own a victory complete.

Quest. 29. Dost thou, O my soul, through the husbandry of the Holy Spirit, feel thy soul, as it were, manured, cultivated, and prepared, for receiving and enjoying that heritage which Christ has purchased? If so, thou wilt regard, and have a high esteem of God's honourable day; and, with pleasure, go the round of duties thereon; commemorating creation and redemption work, all in the remembrance of an eternal Sabbath above.

Christ bought a heritage, who him obey,

And keep God's holy honourable day;

Who're qualified by th'Sp'rit's husbandry,

Shall it possess, through all eternity.

Quest.

Quest. 30. Art thou, O my soul, regenerated by the Holy Ghost? Hast thou felt the pangs of the new birth? Is Jesus formed in thee, the hope of glory? Is he, in thy sight, the glorious *Plant of Renown*, the *Prince of the kings of the earth*? Hast thou seen all this according to the ruling decree of the eternal Father? O then, my soul, by a *patient continuance in well-doing, seek for glory, honour, and immortality*, that thou mayst at last obtain eternal life.

God did decree that Christ should have a name

Of great renown, and of exalted fame:

The Spirit, by regeneration,

Confirms, by faith, this truth to elect one.

Quest. 31. Dost thou, O my soul, sincerely and heartily believe, that whoever are justified, through faith in Christ's death and resurrection, his merit and intercession, are also indemnified, through the Father's act of free grace; and the Holy Spirit is commissioned to work inherent grace in their hearts and souls, in order to the sanctification of their natures and tempers? Lord, sanctify me, by thy divine Spirit; as the evidence that thou wilt justify me, through thy Son's merit.

Through faith in Christ sinners are justify'd;

By God's free act they are indemnify'd,

How happy then must be the sinner's case?

God's Spirit works in them inherent grace.

Quest. 32. Dost thou, O my soul, admire the long-suffering patience of the almighty God? Dost thou, with joy and fervour of spirit, in the exercise of faith, behold the superlative and matchless excellencies of Jesus Christ, in his person and in his offices? Art thou persuaded, that it is in and through him, that the day of thy merciful visitation is lengthened out? Then, and in this case, thou wilt account a sense of God's long-suffering patience, and a sight of Christ's transcending excellencies, amongst the sweet blessings of the Holy Spirit.

Long-suff'ring is our God's patience;

Matchless superlative's Christ's excellence.

Sweet blessings from his Holy Spirit flow,

Unto his ransomed, while here below.

Qur. 33. Dost thou believe, O my soul, that Jesus Christ triumphed over the devil, hell, and the grave? In the faith thereof, is it thy sincere, earnest, daily, and constant petition, that the same blessed Jesus may, with great success, triumph in thy heart and soul? Art thou waiting, longing for him, in order to have all thy irregular appetites, thy unruly and corrupt passions, and thy inordinate affections, reduced and subdued; and thy whole man made the *workmanship of God, created in Christ Jesus unto good works*?

O plead earnestly an answer of this thy petition : and if thou canst perceive it granted, then thou mayst safely conclude, that thou hast attained the testimony of the divine Spirit ; and so, with comfort, thou mayst wait and long for the breaking day, when thou wilt go in triumph from the great tribunal of God, with thy triumphant Redeemer, to the heavenly palace of the everlasting Father, and there meet with a joyful reception ; thou wilt be kindly welcomed by God and the Lamb, and invited to enter into the joy of thy Lord ; where thou shalt join the angelic society, and the *spirits of just men made perfect*, with whom thou shalt be eternally employed in celebrating the praises of God the Father, Son, and Holy Ghost, one God. AMEN and AMEN.

S E C T. III.

Containing several POETICAL PIECES.

I. *A Soliloquy on having viewed the PERFECTIONS of GOD.*

O MASS of horrid gross impuritie !
 What is't that so much has embolden'd thee
 To fore so high, above thy judgment line,
 As if thou couldst God's attributes define ?
 Was thy brain hot ? or, what possessest thy head
 To meddle with such jewels polished ?
 Nor thou, nor all th' angelic heav'nly tribe,
 Shall e'er these sublime mysteries describe.
 My soul, 'tis true : but can I be content,
 Though I, nor any are sufficient ?
 Must I stand still ? or, may I not intend
 For to admire, what I can't comprehend ?
 My thought at all times hath some motion :
 And what so fit, to raise devotion,
 As for to muse on the perfections high,
 Of the divine, and glorious Majesty ?
 Wherefore, my monstrous sinning soul, because
 Thou hast trode cross God's holy divine laws,
 Fly unto Christ, who is by God appointed ;
 Submit to him, whom God has King anointed.
 Act faith in him, where thou'lt the Godhead see ;
 Its fulness all dwells in him bodilie.
 Through him God sendeth forth his mercy-streams
 To sinners, and his spacious free-grace beams :

Yea, he is Lord-high-treasurer of heav'n ;
 All pow'r there, and here, to him is giv'n.
 He's Head of influence ; and, from on high,
 He sends his Spirit, souls to sanctify.
 Of grace he's full ; of blessings, great and small :
 He's God incarnate ! O he's All in All !

I own one God, and three Persons divine ;
 Equal in glory this Triune doth shine.
 So help me God ; and may I see thee, Father,
 And all thy attributes, in Christ together ;
 And may I feel the Spirit from him come,
 And make me long for heav'n to be my home,
 That there I may possess that blessed rest,
 Christ purchased, which surely is the best.
 'Tis not a rest, like to a fixed stone,
 That lies on earth, without a motion :
 Nor is't a rest, like clods of flesh, which ly
 Mould'ring in grave, until they putrify :
 Nor is't a rest, to gratify a lust,
 Or in Mahomet's paradise to trust :
 But 'tis a rest, where, who to God belong,
 Shall ever praise him, with eternal song.
 They'll never cease from joy, by night and day ;
 The Lord of Sabaoth, they'll praise for ay.
 They'll rest from sin, but not from praise divine ;
 They're freed from sorrow, but their comforts shine.
 Their heav'n-born souls with God shall ever dwell,
 In th' arms encircling of Immanuel.
 They'il rest in the blest bosom of their Lord,
 Who's God, who's Man, who's God's eternal Word !
 They'll rest in acts of knowledge, and of love :
 They'll ay with joy adore their God above.
 There shall their souls and bodies be perfect :
 Their God they'll love, and they shall have respect,
 To all the heav'nly blest society :
 No malice there, nor ground of calumny ;
 No difference in judgment there can be :
 No passions exasp'rate bitterly.
 'Tis here uncharitable censures cease ;
 No more divisions can e'er take place.
 All here are of one judgment, clear and sound ;
 One mind, one heart, one family compound.
 God's here the object all adore and love :
 Nought else practis'd, in this new land above.

Therefore the soul, may well with comfort, say,
 When going to that rest, Farewel, for ay,
 Base pride, hard heart, and bitter passion,
 And all inordinate affection.
 Adieu, O sloth ! O sp'rit of indolence !
 Adieu, O sin, sorrow, and carnal sense !
 Welcome, O holy, and thou heav'nly nature,
 Since God in Christ has made me a new creature ;
 Employed then eternal shalt thou be,
 In the beholding of the Deity.
 Here fill'd with God, shall ever be thy sight ;
 In him alone thou ever shalt delight.
 Now harvest's come ; there's no more need to plow ;
 Neither needst thou further thy seed to sow.
 The vintage labour here does also cease ;
 The grapes produce pure wine, with great increase.
 All joys here of mixture are quite free ;
 And here death's swallow'd up in victory.

Awake my corrupt heart, my carnal mind ;
 Think on thy God, and on thy Jesus kind :
 Ascend in thought, by meditation,
 And view thy Saviour on a mercy's throne.
 Think when thou'lt join the blest society
 Who Moses's song do sing continually
 To God, and to the Lamb that once was slain,
 Who now lives, and shall die no more again.
 Look yonder, far above this hemisphere,
 Thy Father's glory there does bright appear.
 O think in heaven, if thou at last must dwell,
 When thou departs this body, or clay shell.
 Then to the new Jerusalem above,
 Thou enter must, where reigns the God of love.
 Her gates are pearl ; her streets are of pure gold :
 No need of sun light there ; thou shalt behold
 God as the Sun, and Jesus Christ the light ;
 And all his shall be fill'd with pure delight.
 O here for ever is a table spread !
 Where they shall feast, and be with marrow fed !
 O here is all that amiable is !
 O here's God's Christ, a magazine of bliss !
 Here healing, sov'reign virtue does excel,
 A fruit of blood from dying Christ which felt ;
 And here of life, are fresh and flowing streams ;
 Shining from Christ always do new love beams.

O here

O here of love's an ocean without bound !
 Cast thyself in, love shall thee compass round.
 Again, my soul, ascend the heav'nly mount,
 Let the true Goshen's land, in thy account,
 Be high esteem'd, because of life the tree,
 In midst thereof doth stand eternally.
 Therein behold a Godhead, full and pure,
 In whom innocent manhood does endure.
 And here is heav'n, and only heav'n indeed :
 Since here is Christ, God's Son, the elect's Head.

*Now, to the great and sacred Three,
 The Father, Son, and Spirit be
 Eternal praise, and glory giv'n,
 By all on earth, and in the heav'n.*

II. Man's FALL and RISE.

GOD of creation form'd the plan ;
 Pure and upright he made the man,
 Plac'd him as the sole governor,
 Of lower world, and gave him pow'r.
 O'er creatures all, upon that field ;
 The sea, and all that it did yield.
 And this the man, in his abode,
 Was like unto a demi-god.
 No sooner came the cunning, great
 Apollyon, grand apostate,
 And did attack this innocent,
 But he did yield, and gave consent.
 He took, and he did freely eat,
 Of the forbidden fruit, or meat.
 Whereby from his pure state he fell,
 And so became a drudge of hell.
 His righteousness original
 He lost, by this his dismal fall.
 And strong corruption of nature,
 Took root within this spoteless creature :
 Whereby the man grew indispos'd,
 And all spiritual good oppos'd.
 He much became inclin'd to evil,
 And bore the image of the devil.
 Thus man communion with his God
 Did lose, and from his first abode

Was drove, and to God's curse and wrath
Expos'd became ; yea, and to death.

Because this first man disobey'd,
Is sin original convey'd,
From him, to his posterity ;
All do share in his misery :
Yea, elect souls regenerate,
Suffer thro' Adam's dismal fate :
For here the fruit they feel of sin,
By judgments fore, their souls within ;
Hardness of heart, blindness of mind,
And other plagues of that same kind :
Yea, troubles seize their outward state,
More than a mortal can relate.

But all this here, proportion
To th' other world, has surely none.
'Tis there the sinner's misery,
Abound must thro' eternity.

He must depart from God, and bear
Hell's torments, grievous and severe.

Man's dismal state, wisely foreseen ;
A Mediator must intervene ;
To liberate and set him free,
From all his direful misery.

With Christ, God made a covenant,
As second Adam to transplant,
His elect seed, and set them free,
From Satan, sin, and misery.

God's Christ assum'd the human nature,
And likeness bore of sinning creature :

Yea, God and man in natures twain,
He was, he is, and shall remain.

In person one, these do subsist ;
O wond'rous is the Father's Christ !

He's God incarnate, not in vain ;

He liv'd, he dy'd, he rose again.

Thus he made satisfaction
To God, for man's transgression.

He promised the Holy Sp'rit,
To form in sinners hearts contrite :

He so adorns their souls, his will
That they shall do, and suffer still,

Whate'er's the pleasure of their God :

They'll hear his voice, and bear his rod.

And

And thus the rebel's made a Son,
 The prodigal, a chosen one:
 The drudge who was to lust up giv'n,
 Is now adopted heir of heav'n.
 And thus the sinner that was lost,
 Wears the bage of the Holy Ghost.
 Thus elect souls, from strength to strength,
 Do walk, and meet in heav'n at length.
 And there before their God appear,
 And join in constant worship there:
 Where they their Jesus shall behold,
 Seated upon a throne of gold.
 'Tis there they'll see him face to face,
 The Christ of God, the Prince of peace.
 While here, therefore, my soul, improve
 Thy time; adore the God of love.
 Admire his great perfection;
 Admire Christ's incarnation.
 Plead that the Holy Ghost may be
 A Counsellor, and Guide to thee.
 Thy time thou canst not better spend,
 Then what thou dost not comprehend,
 For to admire, and ay adore,
 The Triune God for evermore.

III. A TREATY concerning MAN'S REDEMPTION.

JEHOVAH God, great Father, Sov'reign high;
 Jesus, God of transcendent clemency;
 O Holy Ghost, who forms free grace divine,
 In hearts and souls of elect, who are thine;
 Exalted God, in persons Trinity,
 Glorious art thou, in essence Unity:
 In power the same, in glory all unite;
 In Godhead one, and persons three complete.
 In sacred scripture, thy most holy word,
 Thus thou reveal'st thyself to sinners, Lord.
 And this grand doctrine, Christians must believe:
 In faith thereof they die, in hope to live.
 Unfeignedly, O Father, God of love,
 I beg, for Christ sake, thou'lt send from above,
 A spark of heav'nly fire, and, from my heart,
 Cause love to spring, and flame by divine art.

Make me believe, thy love's th' impulsive cause,
 Of my escape, from curse of broken laws.
 Thy love propos'd, thy wisdom form'd a plan;
 And so took place redemption for man.
 For, O my soul, when thou retir'st alone,
 Attempt by sincere meditation,
 And look to Jesus, second of the three,
 How he engaged man's Saviour to be.
 My soul, think how in heaven's court above,
 Before time sat the Father, God of love;
 And with him God, his own eternal Son,
 And Holy Ghost, when man's redemption,
 In the eternal counsel of God's peace,
 Propos'd was, when spoke the God of grace.

Of dust a body I design to frame,
 A soul like us I'll place within the same;
 Endu'd with knowledge, wisdom, righteousness,
 Innocent virtues, spoteless holiness.
 I'll place him in a garden superfine,
 Yet mutable, I'll leave the soul divine:
 I'll give a stock sufficient in his hand;
 And I'll prescribe to him one just command:
 I'll only bind him with a single tye,
 To prove the truth of his integrity:
 If firm; in paradise, he shall remain:
 If not; to dust he shall return again.
 But I foresee the dismal fiend, our foe,
 Will tempt this soul, and he will yield also.
 And then my justice, and my faithfulness,
 Plead, that the man, who did my law transgress,
 With all his seed, should be thrust down to hell,
 With him whom he obey'd, for ay to dwell.

But, oh! I find my mercy bowels move;
 And to the man I have some thoughts of love.
 But, how shall my justice impartial
 Be vindicate, and the man, criminal,
 Be liberate and free? How also may
 Displayed be my-mercy's splendid ray?
 'Tis certain man, being but a finite creature,
 The load of wrath due, in his human nature,
 Can never bear; and though indeed could he,
 Thereby my wrath appeas'd could never be.
 A satisfaction perfect and complete,
 Whereby man's sin be fully expiate,

My righteousness does plead, from and for man.
Wisdom awake, conceive, and form a plan.

If present here thou mayst suppose to be
The sons created of Jehovah high
A modest blush must sure o'ervail their face;
Silence profound undoubtedly took place.
Till Christ, God's wisdom, and his only Son,
Begot, by 'ternal generation.

The silence broke, and said, Father, I see,
For man's transgression, a remedy.

As by th' affront man has thy justice done,
I also suffer, we being both but one:
So does my love, with thy great mercy join,
The man for to redeem, I much incline.

How so, says God the Father, to his Son?
Dost thou propose the man's redemption?

Father, says Jesus, from my state sublime,
I will descend, in thy appointed time;
I'll be incarnate, and the human nature
I will assume! I'll be a child, a creature!
I'll be Son born! I'll be the Son of Man!
And I'll fulfil whate'er thy justice can
Demand, upon account of elect seed!
I'll me expose; I'll stand in sinners' stead!
Man's debt contracted, place to my account;
The balance state, I'll pay the whole amount!
I'll subject be to thee; I'll stand in awe;
I'll give obedience to thy holy law!
I'll me abase to very low degree!
The robe I'll wear shall be humility.
I'll be despis'd, tho' I of man be chief!
I'll me acquaint with sorrow and with grief!
I'll bruised be, under affliction!
I'll wounded be, for man's transgression!
I will appear on earth in sinners' form:
I of thy wrath will bear the heavy storm!
What man deserves, let all be laid on me:
I'll be thy Shepherd; for thy sheep I'll die.
Let Jewish scribes and priests me crucify,
So that thy elect seed may all go free.
I'll be for them High-Priest; for them I'll bring
My soul a sacrifice, an offering,
I will present to thee, my God and Father,
That thou in me the elect seed may gather.

All this I'll do; and what thy justice great
 Does more demand, that may be expiate.
 The elect's guilt, thus satisfaction
 I'll give for the offence the man has done.
 And then, through my obedience, most complete,
 Thy mercy, holiness, and truth, shall meet
 On earth; and righteousness shall down from heaven
 Descend, and to mens sons shall peace be given.
 No blood of goats or bulls, on altar spilt,
 Could ever cleanse a sinner's soul from guilt:
 But thou a body hast for me prepar'd,
 Which I'll possess, that this great work, so hard,
 I may perform, as wrote in thy decree;
 And in thy sacred book 'tis told of me,
Lo I do come, to bear the heavy load,
 Of the elect's sins, and *do thy will, O God*.
 I must, I will fulfil the Saviour's part,
 Since surely, Father, thy law's in my heart.

Then God the Father said, My darling child,
 In thee to sinners I'll be reconcil'd.
 Now, we'll determine their salvation sure,
 Who to believe, through grace, shall firm endure.
 I own thee Surety for an elect race;
 I'll qualify thee by my divine grace.
 What man has done amiss, thou shalt repair;
 On purpose I'll a body thee prepare:
 Which sinless body, when thou offer'st up,
 I will accept; and when the bitter cup
 Thou drinkst, my justice shall be satisfy'd;
 Of elect souls thou shalt be Lord and Head,
 A precious seed, I promise unto thee;
 Th' eternal day for ay prolong'd shall be.
 My pleasure great shall prosper in thy hand;
 The travel of thy soul, in every land,
 Thou shalt behold; and I a portion
 Will give to thee, my only chosen One.
 The spoil with strong ones I'll make thee divide;
 Thy dear-bought seed, under my shade I'll hide.
 I'll give thee to my folk a covenant;
 And thou a light to Gentile isles shall grant.
 Since elect sins imputed are to thee,
 On thy account I'll many justify.
 An act of grace I'll pass in heaven's court,
 For all who do believe the true report,

Concerning thee, my own eternal Son,
 And thy price paid for man's redemption:
 For such, with thee, a covenant I make;
 Thine shall be mine, to me I will them take.
 They'll be thy branches, thou shalt be my vine;
 From thee shall they derive all strength divine.
 Thy righteousness shall ay their souls adorn;
 Their graces spread shall like sun beams at morn.
 And though, while here, thy children oft may mourn,
 Their heavenness to joy I'll surely turn.
 Tho' cover'd here with ashes they do pine,
 With beauty shall their souls eternal shine.

View here, my soul, the method of God's grace;
 And how procured is the sinner's peace.
 This in God's book of revelation,
 Behold and read, and often think upon:
 And plead thy God may write it in thy heart,
 As with a diamond point, by Spirit's art.
 O plead his blessed Spirit may teach thee,
 With soul and body him to glorify.
 Because Christ bought thee, and paid down the price,
 With cords of love, bind thou thy sacrifice,
 Of due obedience, to the altar's horn,
 Thy pray'rs send up, like to incense at morn.
 Praise sing to Jesus Christ, the living Stone,
 Despis'd by builders; yet the Lord thereon
 Has built a Gentile church, in spite of scribe
 And priests, who sprung out of the Jewish tribe.

Great God, this glorious work is all divine!
 The gospel declares it is a deed of thine,
 Let Britain's saints their loud hosannahs sing,
 To Jesus Christ, who did salvation bring,
 Unto a fallen, sinful, hopeless race:
 All souls, with hearts of joy, sing forth his praise.
 Unto the Father, Son, and Holy Ghost
 Ascribe the praise, O all ye heav'nly host,
 For this 'bove all his work, is wonderful.
 Adore him, praise him, love him, O my soul.

Jesus, since as above don't me exeem,
 Engag'd since sinners thou art to redeem:
 Save me from sin, plant grace my heart within.
 Unto thee my heart, and all resign:
 Sweet Jesus, be my Lord, and Sovereign.

Christ Jesus, hast thou pay'd my penalty?
 Help me sincerely to accept of thee.
 Redemption for, and for my righteousness;
 Ingraft in my heart truth and holiness.
 Spell do the leading letters of these lines,
 That name, to me, the world, and all outshines.

IV. *No HOPE without a SAVIOUR.*

BY testimony of the Holy Ghost,
 I see, in Adam, I'm a sinner lost.
 He sinn'd; in and with him I plainly see,
 Fell all his offspring, and posterity.
 But heaven's heir, Christ Plant of Renown,
 The Shiloh sent by God, descended down.
 Having contracted with his God and Father,
 That he would Jew and Gentile sinners gather.
 The peace was broke 'twixt God and man by sin.
 Christ, as Umpire, God and the man between,
 Did step, and offer'd a term of peace,
 Engaging he would stand in sinners place,
 And make amends for what the man had done,
 That finished might be transgression,
 God's holiness propos'd. What sacrifice
 Can ever God's offended justice please?
 Says Christ, Within the volume of thy book,
 'Tis wrote of me, that I have undertook,
 To do and suffer all thy holy will,
 And thy most holy law for to fulfil.
 My soul entire and body I will bring,
 I'll them present for man's sin-offering.
 Then with the man, thou'lt be again content,
 When I this sum do pay equivalent.
 To man hereby thou wilt be reconcil'd.
 And man obdur'd I'll make before thee yield.
 However stupid and infatuate
 The man's thro' sin, I will him subjugate
 By my blest Sp'rit; I will his nature tame,
 And he shall ever praise thy holy name.
 I will appear, and Satan I'll destroy,
 And what else does an elect soul annoy.
 My word and Sp'rit within their soul shall dwell,
 And witness bear, I'm their Immanuel.

Thus

Thus triumphs Christ o'er his, and all our foes :
 His Sp'rit supports under what can oppose.
 If thy God gives such witness to them here,
 At his tribunal thou needst not to fear.

V. LAW PROPHECIES *accomplished in the GOSPEL.*

HERE Christians, see what prophets have foretold :
 Here Jew, behold what gospel does unfold.
 O Christian ! hear what does the law express :
 O Jew ! believe what gospel doth confess.

The law doth say, That born of Abra'm's seed *a*,
 The Messiah should be, who's Lord and Head.
 The gospel says, That Jesus Christ, who came,
 Was David's Son, the Son of Abraham *b*.

a Gen. xxii.
 18. 2 Sam. vii.
 12. Isa. xi. 1.
b Mat. i. 1.

The law about his birth does thus foretel;
 A virgin shall bring forth Immanuel *c*.
 The gospel says, Mary a virgin pure,
 Conceived and brought forth our Saviour *d*.

c Isa. vii. 14.
d Mat. i. 18.
 Luke i. 31, 35.
 chap. ii. 6, 7.

The law doth say, Bethlehem-Ephrathah *f*,
 Should native place be of the Messiah.
 This prophecy, with gospel do compare,
 You'll find it says, Our Jesus was born there *g*.

f Mic. v. 2.
g Mat. ii. 1.
 Luke ii. 4, 6, 7.

The law, From Egypt, I have call'd my Son *h*.
 The gospel says, Arise, get up, be gone *i*.

h Hof. xi. 1.
i Mat. ii. 15,
 19, 20.

The law declares, That one before should go *k*,
 And cry aloud in wilderness also.
 The gospel says, Before came Jesus Christ,
 Did preach that prophet, called John Baptist *l*.

k Isa. xl. 3.
 Mal. iii. 1.
l Mat. iii 1, 3.
 Mark i. 2, 3.

The law doth say, The Messiah should preach
 Salvation, and the Galileans teach :
 Ev'n unto those whom darkness did confine,
 That they behold should a great light to shine *m*.
 The gospel says, That Jesus Christ did teach
 In Galilee, and did the gospel preach *n*.

m Isa. ix. 1, 2.
n Mat. iv. 23.

The law, That in Messiah's days should be
 Sight given to blinded ones, that they might see :

The

The deaf should hear, the lame should walk and spring,

o If. xxxv. 5, 6. And tongues of dumb ones should be made to sing *o*.

p Mat. xi. 5. The gospel tells you, Ev'n thus it was *p*,
In Jesus days, who is our Meassias,

The law, That though these wonders all should be,
Those who should hear, and also who should see,
Should neither understand, nor yet perceive,

q Isa. vi. 9. Nor benefit, should they thereby receive *q*.

r Mat. xiii. 13. The gospel says, That seeing, they did not see *r*;

Mark iv. 12. And hearing, heard not, nor could knowing be.

t Isa. liii. 3. The law, That Jesus Christ should be despis'd *t*;
By man rejected, as no prophet priz'd;
A man of sorrows, and acquaint with grief;
And all he bore should be for man's relief.

The gospel says, While he the earth did tread,

u Mat. viii. 20. He had no where to lay his sacred head *u*.

x Mat. xxvi. 38. And our blest Jesus does cry out, My soul
Is unto death exceeding sorrowful *x*.

y Luke xxii. 24. When in an agony like to a flood,
His sweet to ground fell, as great drops of blood *y*.

z Zech. ix. 9. The law, He should ride to Jerusalem *z*
Upon an ass, or colt, foal of the same.

a Mat. xxi. 7. The gospel says, He sat upon an ass,
John xii. 14. When he toward Jerusalem did pass *a*.

Then says the law, The people shall proclaim,

b Ps. cxviii. 26. Blessed is he that comes in God's great name *b*.

So, says the gospel, multitudes have done,

c Mat. xxi. 9. Crying, Hosanna, unto David's Son *c*.
Who cometh in the Lord's great name be blest,
They said; and sang hosanna in the high't.

d Psal. xli. 9. The law foretels, That one who ate his bread *d*,
And one, who as a friend, he did confide,
Should lift his heel against his master up,
And that this dreg should bitter make the cup.

e Mat. xxvi. 46. Luke xxii. 48. The gospel says, That Judas, one indeed *e*,
Who bore the bag, and did eat of his bread:
His own disciple, with him day by day,
Unto the Jews did Jesus Christ betray.

f Zech. xi. 12, 13. The law does say, He should be priz'd and sold,
Only for thirty pieces of silver told *f*;

Which

Which afterward should not be kept conceal'd,
But therewith bought should be the potter's field.

The gospel says, To Judas they did pay *e*. *e* Matth. xxvi.
The thirty silver pieces to betray 15. xxvii. 7.

Sweet Jesus Christ, which afterward he brought,
And therewith they the potters field have bought.

The law does say, That when our Christ should die. *f* Isa. liii. 12.
Amongst transgressions he should numbred be *f*. *g* Mat. xxvii.
The gospel says, Upon the crucifice *g* 38. Mark xv.
He nailed was between two notour thieves. 27.

The law affirms, That he should wounded be *h*, *h* Isa. liii. 5.
And bruised sore, because of sinful we. *i* Mat. xxvii.
The gospel says, He scourged was, a reed *i*, 26. Mark xv.
They took, wherewith they smote his holy head. 15, 19.

The law narrates, His torment to complete, *k* Pf. xxii. 16.
He should be pierced thro' the hands and feet *k*. Zech. xii. 10.
The gospel says, They did him crucify *l*; *l* Mat. xxvii.
Which was a death wherein they usually 35. Luke
Did pierce the patient, thro' the hands and feet, xxiii. 33.
With nails to th' cross, their torment to complete. *m* Exod. xii.

The law declares, No bone should broken be *m*. 46. Numb. ix.
Of Jesus Christ, tho' pierc'd his flesh should be. 12. Pf. xxxiv.
The gospel says, His legs not broken were *n*; 20.
But thro' the side, they pierc'd him with a spear. *n* John xix.
33, 36.

The law doth say, That they who should him see,
Should laugh at him, and very scornful be *o*; *o* Psal. xxii.
Shoot out the lip, and shake the head should they 7, 8.

He trusted in the Lord, his God, they say,
That he would him deliver by his might.

Let God do so, if he be his delight.

The gospel says, That they who passed by,
Revil'd him, wagging their heads, they cry *p*, *p* Mat. xxvii.
If he be Israel's King, let him come down 42.

From cross, and then we'll him believe and own;
And as he trusted God would set him free,
Let him do so, if Son of God he be.

The scribes, the priests, the elders also said,
Himself he cannot, tho' he others sav'd.

The law doth say, That they give him gall *q* *q* Psal. lxxix. 21.
For meat, and vinegar to drink withal.

- r* Mat. xxvii. The gospel says, That unto him, I think,
34, 48. They gave vinegar, mix'd with gall to drink *r*.
- s* Pf. xxii. 18. The law, His garments they should parted be *s*,
t Mat. xxvii. And's vesturè should, by casting lots, be free.
35. Mark xv. The gospel says, His garments they divide *t*;
24. John. xix. And by a lot, the coat's claim they decide.
23. As to the time, consider, I implöre,
Into the world, how Jesus came before:
The second temple was demolished,
For it is said; therein he entered;
u Luke xix. And that himself did therein daily teach *u*,
45, 47. Whereby its glory did the first outreach.
x Hag. ii. 9. According to the prophet Haggai *x*,
Who prophesy'd that this in truth should be.
Jacob, the prophet, plainly doth impart,
y Gen. xlix. 10. The sceptre should from Judah not depart *y*;
Nor yet the Lawgiver be took them from,
Until the Shiloh, or Messiah come.
The gospel says, It certain is and sure,
The sceptre did in Judah still endure,
z Mat. ii. 8. Till Herod was made in Judea king *z*;
Luke i. 5. Which time Mary our Jesus forth did bring.
So Daniel's seventy Sabbath weeks appears *,
To be four hundred and ninety years.
They exactly reach, and were determin'd in
The days of Jesus Christ, who dy'd for sin.
The law declares, Though Messiah should die,
b Psal. xvi. 10. God would not leave his soul in hell to ly *b*;
Nor would he suffer his blest holy One,
Within the grave to see corruption.
And when that God should make his soul to be
c Isa. liii. 10. An offering for sin, that he should see *c*
His seed, and that his day he should prolong,
d Mat. xxviii. Which says, he should not dwell the dead among.
6. Luke xxiv. The gospel tells us, Jesus Christ was slain *d*;
6. And on the third day that he rose again.
e Mat. xxviii. After he rose, of sev'als he was seen *e*;
9, 16, 17, 18. His disciples, and Mary Magdalene,
Luke xxiv. Did him behold, (fill'd them with great content)
13, 14, 15. Likewise the two which to Emmaus went.

Thomas

* Dan. ix. 24. Commencing from the decree given to Ezra by Artaxerxes, mentioned in Ezra vii.

Thomas also, who at first did diffide *f*;
 Did thrust his hand into his pierced side. *f* John xx. 27.
 He eat before them, and above we're told *g*, *g* Luke xxiv.
 Five hundred at one time did him behold. 43. 1 Cor. xv. 6.

The law foretold, He should ascend on high *h*, *h* Ps. lxxviii. 18.
 And he should lead captive captivity:
 For sons of men that he should gifts receive,
 That God 'mongst rebel men might dwelling have.
 The gospel says, To heaven he did ascend *i*, *i* Mark xvi. 19.
 And there did he sit down at God's right-hand *g*, Luke xxiv. 51.
 Such gifts unto the sons of men gave he, Acts iii. 6, 7,
 All languages they spoke most suddenly.
 By him were many signs and wonders done *k*; *k* Acts v. 12,
 Healing diverse diseases, many one: 15, 16. iii. 6, 7.
 Speaking a word in Jesus blessed name,
 They cured a man who from the womb was lame.

When I this weigh, the gospel seems to me
 A perfect transcript of the law to be:
 And what of Christ is in the gospel told,
 Is nought but what was prophesied of old.

The prophecy came not of old *l*, *l* 2 Pet. i. 21.
 By man's own private will;
 But holy men of God foretold,
 By heav'n's inspired skill.
 For scriptures sacred verities
 Came all by inspiration *m*; *m* 2 Tim. iii.
 Able to perfect and make wise, 16, 17.
 In all things, to salvation.

VI. A POEM concerning Christ's Humiliation and Sufferings.

O Harken, Christians, and give So flowing streams of divine grace
 Ye sinners of mankind: [ear, Pursue each elect one.
 My wounded soul to Jesus fly, My soul, pray listen to the word,
 Thy wounds he will upbind. That dropt from Jesus mouth:
 Sweet Jesus came to seek and save, Behold him smote, and wounded
 Such as were truly lost: Who is the God of truth! [fore,
 From death their souls he has re- His pierced side, look thou within
 At vast expensive cost. [deem'd, His bleeding heart with love,
 And as the rock the Israelites, Behold it panting for thee! see
 In desert followed on: His sounding bowels move!

Behold his cross upon his back ! Think how Christ fasted forty
 Thy sins did weigh him down ! Within the wilderness, [days
 Admire, adore, and praises sing When Satan temp'd him, and
 To this Plant of Renown. came off,
 O hear the sound, while Christ's With shame and with disgrace.
 nail'd hand O view him travelling on foot,
 At thy heart's door doth knock ! Hungry for want of food ;
 That he find harbour in thy soul, Weary and faint for thirst, yet he
 Break up the barred lock. Was ever doing good !
 My soul, view Christ from heav'n While he was in Gethsemane,
 and earth, O listen to his cry !
 What he has suffered ; My soul's exceeding sorrowful !
 And from the justice of that God, Nigh unto death am I ?
 Whom thou hast angry made. What was it made the Saviour
 O view his head, his side, his Thus heavily to moan ? [was it,
 hands, What kind of load, or weight
 His feet, and body bruise'd ! Under which he did groan ?
 Think how he by the human It was the whole contracted guilt
 Despis'd was and abus'd ! [race, Of God's own elect race ;
 Admire this Prince of heav'n in And curses of the law annex'd,
 Vast humility : [his And hidings of God's face !
 Adore the Son of God for his O view him in his agony !
 Great condescendency. Think on his bloody sweat !
 That he who was God's equal He prostrate fell, upon his knees,
 should Three times he did repeat,
 Stoop and become a creature ! Father, from me this cup remove,
 O wond'rous love ! that Jesus If with thy own decree
 Christ It may consist ; if not, I plead
 Assum'd the human nature ! Thy will be done by me. [grief ;
 O mystery ineffable, This overwhelm'd was he with
 That Christ the Prince of heav'n, God's wrath did press him sore,
 The heir of all things, Jesus Christ While on the ground, he pro-
 To us a Son is giv'n ! strate lay,
 Some man, so poor ; yea, so despis'd, Compass with bloody gore !
 That he got not a cradle ; Betwixt the millstone great of
 But was into a manger laid, Justice, and of ours sins, [God's
 'Mongst horses in a stable. He bruised was, and on the cross,
 Nor of his own had he a house, Was fix'd with nails and pins !
 Wherein his head might ly ; Admire, adore ; think, O my soul,
 Nor grave for to be buried in What made Christ to engage,
 When he for us did die. [heav'n, To die ; but that he might thereby
 He left his throne of state, in The divine wrath assuage : [hell
 To lodge in virgin's womb ; Yea, all the scorching flames of
 There, by God's Spirit's power, Were only quench'd thereby.
 Incarnate did become ! [he All's

All's fruit of love ; O love's the cause
 Engag'd God's Christ to die !
 And canst thou suffer Christ to stand,
 Knocking at thy heart's door,
 Thus smitten, wounded, bleeding ! he
 For thee was mangled sore !
 His garments dy'd with scarlet
 With red apparel he [blood ;
 Stands courting thy poor backward heart,
 Says, Open unto me.
 O my soul, view him in his robes
 Of condescendency ;
 And in his beauty, glorious ;
 Of great excellency !
 O view him in the gospel-glass !
 Of Sharon, he's the Rose ;
 Pure, innocent, as lily white,
 Which in the valley grows.
 O he's the true Vine, and his God
 Is the great Husbandman : [feed
 He is the Shepherd good, he'll
 Each elect Christian.
 Christ is a Fountain opened,
 Runs by thy very door :
 O why so mad, for thirst to die,
 Beside the fountain pure !

Thou needst not say, from the well's mouth,
 Who'll roll away the stone,
 That ~~the~~ ^{God's} ~~end~~ ^{se} ~~is~~ ^{pleasing}
 This ~~is~~ ^{is} ~~the~~ ^{streams} ~~my~~ [?] [streams ?
 Think then how dismal must it be,
 While Jesus Christ is nigh,
 If thou shouldst miss him, and at
 Perish eternally ! [last
 O sad to be within a step
 Of God's eternal Son,
 Pleading with sinners to accept
 Of his salvation ;
 And yet to sink into a hell
 Of woe and misery,
 Betwixt th' outstretched arm of
 And glorious clemency ! [love
 Since there's an ark, prepar'd, my
 soul,
 Fly there, and there abide :
 A window open view by faith,
 In Jesus Christ his side.
 His hand of mercy he'll put forth
 To ev'ry wand'ring dove,
 That shelter seeks, under his
 O he's a God of love ! [shade ;
 No longer hover thou without ;
 Enter the ark within : [est be,
 Lest that wash'd off, thou should-
 Through deluge of thy sin.

VII. NAVIGATION *spiritualized* : or, *A SONG for SAILORS.*

Part I.

TO box my compass I begin :
 Cleanse, Lord, my soul, from ev'ry sin.
 That as the sun to run his race,
 With joy, is constant in his pace ;
 So make in duty I go on,
 Leaning on Christ his strength alone.

The needle toward north does stand ;
 Awake, my soul, with heart and hand :
 Cause my desires toward thee bend,
 While I move forward to my end.

Make my chief inclination

Go after Christ, my Lord, alone.

North's twelve o'clock, and south also,

Where-e'er the sun does come or go :

Its twelve by day, or twelve by night,

Whether the sun shine, or if no light.

Make me, O Lord, in upright way,

To walk before thee ev'ry day.

North by the east, south by the west,

Than one o'clock, one quarter less.

My soul, where thou shalt lodge at last,

Think now ere day of time is past.

Let that state of eternity,

Be often thought upon by thee.

Then north north-east, and south south-west,

Makes after one, a half hour past.

God, both in word and providence,

Summons thee to obedience :

Pray God may make this twofold call,

By his blest Sp'rit effectual.

North-east by north, south-west by south,

One quarter after two holds forth.

Make me a Saviour for to know,

The Truth, the Way, the Life also :

That Truth may teach, that Way may lead,

That Life may give me life indeed.

North-east, south-west points hour of three,

Make me adore the Trinity.

O may I love the three in One,

And One in Three, yet God alone.

Make me believe this mystery,

Then shall I praises sing to thee.

North-east by east, south-west by west,

Three quarters after three express.

Make me improve my time, I plead ;

Sweet Jesus, be my Lord and Head.

Because I am defil'd and foul,

Be thou the Surety of my soul.

There's east north-east, and west south-west,

One half hour after four attest.

Grant I approv'd be of thee ;

O Lord, for Christ's sake pity me :

Have on my soul compassion;
Be thou my God and guide alone.

East by the north, west the south by,
One quarter after five deery.
O Lord, grant that I forward go,
From state of misery and wo;
As I am by profession,
Let practice therewith join in one.

The east and west make six o'clock.
Lord, free me from thy justice stroke:
And when the sun from these points shine,
Inspire me by thy Sp'rit divine;
That I be ready praise to sing,
And bow the knee to God, my King.

East by the south, west by the north,
Three quarters after six point forth.
O Lord, help me, in day of grace,
To live more unto righteousness;
And cause me daily die to sin:
Lord, make me holiness within.

East south-east, west north-west, both even,
Do make one half hour after seven.
Tho' Satan long has rul'd in me,
Make me at last grace' captive be.
O! by thy Spirit me direct;
And by thy power my soul protect.

South east by east, north-west by west,
One quarter after eight's confest.
From strength of my corruption,
Free Lord, and be my portion:
While here I travail lead thou me,
And then I'll praises sing to thee.

South east, north west, make hour of nine:
O! by thy Spirit most divine,
Awake me from security.
Lord, make me daily plead with thee,
That as the sun goes compass round,
My motion toward Christ be found.

South east by south, three quarters more,
North west by north make equal score.

So make my soul and body, Lord,
 Conjunctly serve thee with accord.
 O change me from a state of sin !
 Plant, Lord, thy free grace me within.

The south south-east, and north north-west,
 One half hour after ten make best.
 May I be helped, Lord, by grace,
 Ev'n as the sun does run his race,
 For to go on, with spirit bent,
 Observing thy commandement.

South by the east, north the west by,
 One quarter to eleven does tye.
 Let, Lord, my soul united be,
 And bring me nearer unto thee :
 Under thy shadow do thou give,
 That I from day to day may live.

From point to point, and by degrees,
 The sun does move. On bended knees
 Make that, O Lord, I may be found,
 Going of duties all, the round.
 Tho' weak and imperfect I be,
 There's worth enough in Christ for me.

This subject now, I do conclude,
 Owning I am but very rude,
 Such piece of work to undertake,
 Neither can I me better make :
 There's many that accuse me can ;
 Rather mend it ; mind I'm but man.

VIII. NAVIGATION *spiritualized*: or, A SONG for
 SAILORS. Part II.

A Wake, awake, you sailors all ;
 Give ear to Providence's call.
 That sounding voice pray understand,
 Whether you be by sea or land.
 God constant by his word doth call,
 To profess Christians, one and all ;
 And tho' therein are things conceal'd,
 Yet there his will's plainly reveal'd.
 So far as is sufficient,
 To teach you his commandement ;

That

That ye believe on Christ, his Son,
 And take him for a portion.
 Sometime what gospel doth dispense,
 You're depriv'd of, by being thence,
 To seek your bread, in lawful way;
 Because at home ye cannot stay.
 Oft-times at sea, your time does pass,
 In summer's fun, and winter's glass:
 Rude hurricanes sometimes endure;
 Can neither sleep nor wake secure.

- I. While waiting you in haven ly,
 For a fair wind and weather dry.
 O then be longing for such gales,
 That fill'd may be your spirit's sails.
 That forward from this wilderness,
 Your course be steer'd, where happiness
 Doth ly; plead that your pilot be,
 Sweet Jesus Christ, continually.

- II. When God in's providence most kind,
 Doth send you favourable wind:
 You weigh your anchor fill'd with hope,
 And top-sails hoist up to the crop.
 O that so wise you once would be,
 While God doth offer his grace free;
 And while he promises to give
 His Spirit's aid, that ye may live;
 You'd also weigh from nature's road,
 Since here you have no fix'd abode;
 And Zion-ward, with zeal you'd press,
 Leaning on Christ his righteousness.

- III. Both under and above the deck,
 To fasten all great care you take;
 Your lead and log you also mend:
 To sound the deep, and distance find.
 Sometimes you're wishing for the sun,
 And for a fine clear horizon,
 That thereby you may truly know,
 The distance; south or north, you go.
 Of your souls also, pray, take care:
 For day of trouble, pray, prepare.
 O search and try the word of God;
 Your progress made in heaven's road:
 And then the truth more sure to find,
 Go to a Saviour most kind;

Who is of Righteousness the Sun,
 If in thy soul's dark horizon :
 Look if he really doth arise ;
 If so, he's precious in thine eyes.
 Dost thou behold him beautiful,
 Most ravishing and wonderful ?
 Look if, by grace, thy soul advance,
 Prizing God's word and ordinance :
 Improving means, and constantly
 Depending on Christ for supply.

- IV. For to look out, you take great care,
 When toward land you do draw near ;
 Lest that from any shoal, or rock,
 Your ship receive a fatal stroke.

So, while in duty you go on,
 Take heed soul's damage for to shun :
 There's many dangers in the way :
 Be on your guard from day to day.

- V. If any thing aloft gives way,
 You'll that amend without delay ;
 That you may in a posture be,
 For blowing winds and swelling sea.

Step, also, oft thy heart within,
 And there behold what filthy sin
 Is hatch'd ; and over it sincerely moan,
 And cry to God, thro' Christ alone.
 Plead with him, he may do thee good ;
 Cleanse thee in fountain of his blood ;
 And give thee strength, in ev'ry state,
 That 'gainst thy foes thou mayst debate.

- VI. And if a contrair wind you meet,
 Whether alone, or in a fleet ;
 On board your tacks you quickly get,
 And by the wind your sails you set :
 No time you loose, no labour spare ;
 'Tis courage lads, and there's no fear :
 We'll have a fair wind by and by ;
 Mean time you strive windward to ply.

So, when cross providence you meet,
 From duty, pray do not retreat :
 But frequently, in secret pray,
 That God uphold you in the way :
 Walk not conform to providence,
 As 'tis held forth by carnal sense :

But as God's word directs, go on;
In strength of Jesus Christ alone.

- VII. But when the wind begins to blow,
Then do you set your top-sails low :
First them you rise, and then you hand ;
And them you keep under command.
Mean time the pump you try, to see,
Lest that the waters swelling be :
In case 'tis so, each one doth cry,
Come launch the ship immediately.

So when afflictions doth abound ;
And trouble sore thee compass round :
Be humbled then, prostrate thy soul,
Before a God of mercy full.
Examine well thy heart, and try,
Viewing its swelling vanity :
To Jesus Christ for succour fly,
That heart-corruptions drain'd may be.

- VIII. Again, when Borea's blasts arise,
And stormy clouds o'erspread the skies ;
You hand your courses hulling ly ;
Or else under a mizon try.
When thus aloft the waves do mount,
They're terrible in your account ;
Dreading the breaking of a wave
May prove to you a fatal grave.

So, if in thy soul storm arise ;
Or clouded darkness thee surprize ;
Deserted if thou seem to be,
Adhere to Christ, who dy'd for thee.
When thy assurance seems as gone,
By faith lay hold on Christ alone.
Though void of comfort seems thy case,
He can again revive thy grace.

- IX. Sometimes you also spring your masts,
Or spend your sails when near to coasts :
Yea, sometimes both go over board,
Which dangers great to you afford.
Sometimes shipwreck you may sustain,
On rock, shoal, or strand on the main :
Yet ev'n in this extremity,
The Lord may give thy life to thee.

When sp'ritual loss you do sustain,
And when depriv'd of gospel-mean ;

When

When ordinances seem to cease ;
 And common means of saving grace ;
 Plead then that God of thee take care,
 Preserve thee from rocks of despair :
 So that thy faith near shipwreck'd be ;
 Constant depend on mercy free.

- X. The stormy wind and billows great,
 Do often make you dread your fate :
 'Tis then you cry most ardently,
 O gracious Lord, pity me.
 Perhaps God listens to your cry,
 And looks upon your misery ;
 And doth deliverance command,
 And makes the wind and waves still stand ;
 And to the port of your design,
 The Lord does you in safety bring :
 And thy request he granteth thee,
 From the great danger sets thee free.
 God's stills the troubled raging main,
 And smooths her curled face again ;
 And sends you fair and pleasant wind,
 And so makes you a haven find.

Thy soul cast also on the Lord ;
 With patience trust his holy word.
 Tho' thou forsaken seem to be,
 In mercy great he'll gather thee.
 Also, again, his face divine
 He'll cause upon thy soul to shine :
 He'll lift thee up to Pisgah mount,
 And then his grace you'll high account.

- XI. In time of war, when you get chase,
 You spread all sail to mend your pace :
 And when you know you cannot fight,
 Each mean you'll use, to speed your flight.

You have a war spiritual,
 And by your foes oft made to fall :
 Flee sin, in its first motion ;
 Lean on sweet Christ for strength alone.

- XII. Many loud sounding voices more,
 God doth send you out of his store :
 For many times expos'd you be,
 To hunger, cold, and misery.

O listen to these voices all,
 Wherein the Lord does to you call :

The language thereof understand,
And subject be to God's command.
Such as do truly them observe,
From evil God shall them preserve:
The loving-kindness of the Lord,
He'll surely to your souls afford.

Owning these lines not well connect,
Sailors, amend, and them correct:
But mind, calls without number be,
Which you do meet, who go to sea.

IX. *Of TIME, and STRIKING HOUR.*

T I M E.

TIME quick does fly, the clock does go;
Inspire my soul, the same to know.
Maintain, Lord, by thy sov'reign pow'r;
Engage my thoughts at ev'ry hour,

I.

Whereas the clock strikes ev'ry day,
May I unto myself thus say,
When dost thou hear the clock strike ONE,
Think on his name who's God alone.

II.

When thou dost hear the clock strike TWO,
Think on the sun and moon also;
Great lights in heav'n, which brightly shine,
And do declare one God does reign.

III.

And when the clock does warn for THREE,
Think on the glorious Trinitie;
And how the Father and the Son,
And Holy Ghost are still but one.

IV.

When FOUR o'clock's the striking hour,
Think on Nebuchadnezzar's four;
Which he in fiery furnace spy'd,
Whereas he only three had ty'd.

V.

When FIVE does strike, I pray the think
On foolish five, whose lamps extinct;
For want of oil, they lost their place:
Plead God, that this be not thy case.

VI.

When the clock hand does point at six,
Thy thoughts upon thy Maker fix ;
Who in six days the heav'ns did frame,
The earth, the sea, and all in them.

VII.

And when the striking hour is sev'n,
Think on sev'n years of plenty giv'n :
Yet sev'n of famine did ensue ;
Therefore the present time pursue.

VIII.

When EIGHT o'clock does strike, think on
The Saviour's circumcision ;
Who on the eight day of his life,
Was subject to a bloody knife.

IX.

When NINE o'clock does strike, pray mind,
That fatal Jewish hour of nine ;
Which time sweet Jesus Christ cry'd mornfully,
Lord, why hast thou forsaken me?

X.

When TEN does strike, then think upon,
The righteous ten, made mention
In Sodom and Gomorrah there ;
If found, says God, the same I'll spare.

XI.

And when the clock does strike ELEV'N,
Think on the call at that time giv'n ;
But put not off until that hour,
Lest death, mean-time, do thee devour.

* XII.

When TWELVE o'clock the bell does ring,
Think how apostles twelve do sing,
In the meridian of great bliss,
Which only in Christ's presence is.

T I M E.

Time present is, time ay does move ;
In this my day make me improve ;
My present opportunitie :
Engaged Christ my Surety be.



